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THE WORKS OF

GEORGE ELIOT

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THE WORKS OF GEORGE ELIOT

FELIX HOLT

Vol. II.

THEOPHRASTUS SUCH

FELIX HOLT AND THE MOB

NEW YORK

THE JENSON SOCIETY

The crowd got a definite idea that a man with a sabre in his hand was taking the command

(Page 11)

He saved Joe as depicted in a third in more detail in other
in his hand sees before the command

THE WORKS OF GEORGE ELIOT

VOLUME SIXTEEN

FELIX HOLT

PART II.

THEOPHRASTUS SUCH

NEW YORK
THE JENSON SOCIETY
MCMX

The University Press, Cambridge, Mass., U. S. A.

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The crowd got a definite idea that a man with a sabre in his hand was taking the command *Frontispiece*

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Felix Holt, The Radical

CHAPTER XXXIII

Mischief, thou art afoot.
Julius Cæsar.

FELIX could not go home again immediately after quitting Esther. He got out of the town, skirted it a little while, looking across the December stillness of the fields, and then re-entered it by the main road into the market-place, thinking that, after all, it would be better for him to look at the busy doings of men than to listen in solitude to the voices within him; and he wished to know how things were going on.

It was now nearly half-past one, and Felix perceived that the street was filling with more than the previous crowd. By the time he got in front of the booths, he was himself so surrounded by men who were being thrust hither and thither that retreat would have been impossible; and he went where he was obliged to go, although his height and strength were above the average even in a crowd where there were so many heavy-armed workmen used to the pick-axe. Almost all shabby-coated Trebians must have been there, but the entries and back streets of the town did not supply the mass of the crowd; and besides the rural in-comers, both of

the more decent and the rougher sort, Felix, as he was pushed along, thought he discerned here and there men of that keener aspect which is only common in manufacturing towns.

But at present there was no evidence of any distinctly mischievous design. There was only evidence that the majority of the crowd were excited with drink, and that their action could hardly be calculated on more than those of oxen and pigs congregated amidst hootings and pushings. The confused deafening shouts, the incidental fighting, the knocking over, pulling and scuffling, seemed to increase every moment. Such of the constables as were mixed with the crowd were quite helpless; and if an official staff was seen above the heads, it moved about fitfully, showing as little sign of a guiding hand as the summit of a buoy on the waves. Doubtless many hurts and bruises had been received, but no one could know the amount of injuries that were widely scattered.

It was clear that no more voting could be done, and the poll had been adjourned. The probabilities of serious mischief had grown strong enough to prevail over the Rector's objection to getting military aid within reach; and when Felix re-entered the town, a galloping messenger had already been despatched to Duffield. The Rector wished to ride out again, and read the Riot Act from a point where he could be better heard than from the window of the Marquis; but Mr. Crow, the high constable, who had returned from closer observation, insisted that the risk would be too great. New special constables had been sworn in; but Mr. Crow said

prophetically that if once mischief began, the mob was past caring for constables.

But the Rector's voice was ringing and penetrating, and when he appeared on the narrow balcony and read the formula, commanding all men to go to their homes or about their lawful business, there was a strong transient effect. Every one within hearing listened, and for a few moments after the final words, "God save the King!" the comparative silence continued. Then the people began to move, the buzz rose again, and grew, and grew, till it turned to shouts and roaring as before. The movement was that of a flood hemmed in; it carried nobody away. Whether the crowd would obey the order to disperse themselves within an hour, was a doubt that approached nearer to a negative certainty.

Presently Mr. Crow, who held himself a tactician, took a well-intentioned step, which went far to fulfil his own prophecy. He had arrived with the magistrates by a back way at the Seven Stars; and here again the Riot Act was read from a window, with much the same result as before. The Rector had returned by the same way to the Marquis, as the headquarters most suited for administration; but Mr. Crow remained at the other extremity of King Street, where some awe-striking presence was certainly needed. Seeing that the time was passing, and all effect from the voice of law had disappeared, he showed himself at an upper window, and addressed the crowd, telling them that the soldiers had been sent for, and that if they did not disperse they would have cavalry upon them instead of constables.

Mr. Crow, like some other high constables more celebrated in history, "enjoyed a bad reputation;" that is to say, he enjoyed many things which caused his reputation to be bad, and he was anything but popular in Treby. It is probable that a pleasant message would have lost something from his lips, and what he actually said was so unpleasant that, instead of persuading the crowd, it appeared to enrage them. Some one, snatching a raw potato from a sack in the greengrocer's shop behind him, threw it at the constable, and hit him on the mouth. Straightway raw potatoes and turnips were flying by twenties at the windows of the Seven Stars, and the panes were smashed. Felix, who was half-way up the street, heard the voices turning to a savage roar, and saw a rush towards the hardware shop, which furnished more effective weapons and missiles than turnips and potatoes. Then a cry ran along that the Tories had sent for the soldiers, and if those among the mob who called themselves Tories as willingly as anything else were disposed to take whatever called itself the Tory side, they only helped the main result of reckless disorder.

But there were proofs that the predominant will of the crowd was against "Debarry's men" and in favour of Transome. Several shops were invaded, and they were all of them "Tory shops." The tradesmen who could do so, now locked their doors and barricaded their windows within. There was a panic among the householders of this hitherto peaceful town, and a general anxiety for the military to arrive. The Rector was in painful anxiety on this head;

he had sent out two messengers as secretly as he could towards Hathercote, to order the soldiers to ride straight to the town; but he feared that these messengers had been somehow intercepted.

It was three o'clock; more than an hour had elapsed since the reading of the Riot Act. The Rector of Treby Magna wrote an indignant message and sent it to the Ram, to Mr. Lingon, the Rector of Little Treby, saying that there was evidently a Radical animus in the mob, and that Mr. Transome's party should hold themselves peculiarly responsible. Where was Mr. Jermyn?

Mr. Lingon replied that he was going himself out towards Duffield to see after the soldiers. As for Jermyn, he was not that attorney's sponsor; he believed that Jermyn was gone away somewhere on business, — to fetch voters.

A serious effort was now being made by all the civil force at command. The December day would soon be passing into evening, and all disorder would be aggravated by obscurity. The horrors of fire were as likely to happen as any minor evil. The constables, as many of them as could do so, armed themselves with carbines and sabres; all the respectable inhabitants who had any courage, prepared themselves to struggle for order; and many felt with Mr. Wace and Mr. Tiliot that the nearest duty was to defend the breweries and the spirit and wine vaults, where the property was of a sort at once most likely to be threatened and most dangerous in its effects. The Rector, with fine determination, got on horseback again, as the best mode of leading the

constables, who could only act efficiently in a close body. By his direction the column of armed men avoided the main street, and made their way along a back road, that they might occupy the two chief lanes leading to the wine-vaults and the brewery, and bear down on the crowd from these openings, which it was especially desirable to guard.

Meanwhile Felix Holt had been hotly occupied in King Street. After the first window-smashing at the Seven Stars, there was a sufficient reason for damaging that inn to the utmost. The destructive spirit tends towards completeness; and any object once maimed or otherwise injured, is as readily doomed by unreasoning men as by unreasoning boys. Also the Seven Stars sheltered Spratt; and to some Sproxton men in front of that inn it was exasperating that Spratt should be safe and sound on a day when blows were going, and justice might be rendered. And again, there was the general desirableness of being inside a public-house.

Felix had at last been willingly urged on to this spot. Hitherto swayed by the crowd, he had been able to do nothing but defend himself and keep on his legs; but he foresaw that the people would burst into the inn; he heard cries of "Spratt!" "Fetch him out!" "We 'll pitch him out!" "Pummel him!" It was not unlikely that lives might be sacrificed; and it was intolerable to Felix to be witnessing the blind outrages of this mad crowd, and yet be doing nothing to counteract them. Even some vain effort would satisfy him better than mere gazing. Within the walls of the inn he might save some one. He

went in with a miscellaneous set, who dispersed themselves with different objects, — some to the tap-room, and to search for the cellar; some upstairs to search in all rooms for Spratt, or any one else, perhaps, as a temporary scapegoat for Spratt. Guided by the screams of women, Felix at last got to a high upstairs passage, where the landlady and some of her servants were running away in helpless terror from two or three half-tipsy men, who had been emptying a spirit-decanter in the bar. Assuming the tone of a mob-leader, he cried out, "Here, boys, here 's better fun this way, — come with me!" and drew the men back with him along the passage. They reached the lower staircase in time to see the unhappy Spratt being dragged, coatless and screaming, down the steps. No one at present was striking or kicking him; it seemed as if he were being reserved for punishment on some wider area, where the satisfaction might be more generally shared. Felix followed close, determined, if he could, to rescue both assailers and assaulted from the worst consequences. His mind was busy with possible devices.

Down the stairs, out along the stones through the gateway, Spratt was dragged as a mere heap of linen and cloth rags. When he was got outside the gateway, there was an immense hooting and roaring, though many there had no grudge against him, and only guessed that others had the grudge. But this was the narrower part of the street; it widened as it went onwards, and Spratt was dragged on, his enemies crying, "We 'll make a ring, — we 'll see how frightened he looks!"

"Kick him, and have done with him," Felix heard another say. "Let 's go to Tiliot's vaults, — there 's more gin there!"

Here were two hideous threats. In dragging Spratt onward the people were getting very near to the lane leading up to Tiliot's. Felix kept as close as he could to the threatened victim. He had thrown away his own stick, and carried a bludgeon which had escaped from the hands of an invader at the Seven Stars; his head was bare; he looked, to undiscerning eyes, like a leading spirit of the mob. In this condition he was observed by several persons looking anxiously from their upper windows, and finally observed to push himself, by violent efforts, close behind the dragged man.

Meanwhile the foremost among the constables, who, coming by the back way, had now reached the opening of Tiliot's Lane, discerned that the crowd had a victim amongst them. One spirited fellow, named Tucker, who was a regular constable, feeling that no time was to be lost in meditation, called on his neighbour to follow him, and with the sabre that happened to be his weapon got a way for himself where he was not expected, by dint of quick resolution. At this moment Spratt had been let go, — had been dropped, in fact, almost lifeless with terror, on the street stones, and the men round him had retreated for a little space, as if to amuse themselves with looking at him. Felix had taken his opportunity; and seeing the first step towards a plan he was bent on, he sprang forward close to the cowering Spratt. As he did this, Tucker had cut his way to the spot, and imagining Felix

to be the destined executioner of Spratt, — for any discrimination of Tucker's lay in his muscles rather than his eyes, — he rushed up to Felix, meaning to collar him and throw him down. But Felix had rapid senses and quick thoughts; he discerned the situation; he chose between two evils. Quick as lightning he frustrated the constable, fell upon him, and tried to master his weapon. In the struggle, which was watched without interference, the constable fell undermost, and Felix got his weapon. He started up with the bare sabre in his hand. The crowd round him cried, "Hurray!" with a sense that he was on their side against the constable. Tucker did not rise immediately; but Felix did not imagine that he was much hurt.

"Don't touch him!" said Felix. "Let him go. Here, bring Spratt, and follow me."

Felix was perfectly conscious that he was in the midst of a tangled business. But he had chiefly before his imagination the horrors that might come if the mass of wild chaotic desires and impulses around him were not diverted from any further attack on places where they would get in the midst of intoxicating and inflammable materials. It was not a moment in which a spirit like his could calculate the effect of misunderstanding as to himself: Nature never makes men who are at once energetically sympathetic and minutely calculating. He believed he had the power, and he was resolved to try, to carry the dangerous mass out of mischief till the military came to awe them, — which he supposed, from Mr. Crow's announcement long ago, must be a near event.

He was followed the more willingly, because Tiliot's Lane was seen by the hindmost to be now defended by constables, some of whom had firearms; and where there is no strong counter-movement, any proposition to do something unspecified stimulates stupid curiosity. To many of the Sproxton men who were within sight of him, Felix was known personally, and vaguely believed to be a man who meant many queer things, not at all of an every-day kind. Pressing along like a leader, with the sabre in his hand, and inviting them to bring on Spratt, there seemed a better reason for following him than for doing anything else. A man with a definite will and an energetic personality acts as a sort of flag to draw and bind together the foolish units of a mob. It was on this sort of influence over men whose mental state was a mere medley of appetites and confused impressions, that Felix had dared to count. He hurried them along with words of invitation, telling them to hold up Spratt and not drag him; and those behind followed him, with a growing belief that he had some design worth knowing, while those in front were urged along partly by the same notion, partly by the sense that there was a motive in those behind them, not knowing what the motive was. It was that mixture of pushing forward and being pushed forward, which is a brief history of most human things.

What Felix really intended to do, was to get the crowd by the nearest way out of the town, and induce them to skirt it on the north side with him, keeping up in them the idea that he was leading them to execute some stratagem by which they

would surprise something worth attacking, and circumvent the constables who were defending the lanes. In the mean time he trusted that the soldiers would have arrived, and with this sort of mob which was animated by no real political passion or fury against social distinctions, it was in the highest degree unlikely that there would be any resistance to a military force. The presence of fifty soldiers would probably be enough to scatter the rioting hundreds. How numerous the mob was, no one ever knew; many inhabitants afterwards were ready to swear that there must have been at least two thousand rioters. Felix knew he was incurring great risks; but "his blood was up": we hardly allow enough in common life for the results of that enkindled passionate enthusiasm which under other conditions makes world-famous deeds.

He was making for a point where the street branched off on one side towards a speedy opening between hedgerows, on the other towards the shabby wideness of Pollard's End. At this forking of the street there was a large space, in the centre of which there was a small stone platform, mounting by three steps, with an old green finger-post upon it. Felix went straight to this platform and stepped upon it, crying, "Halt!" in a loud voice to the men behind and before him, and calling to those who held Spratt to bring him there. All came to a stand with faces towards the finger-post, and perhaps for the first time the extremities of the crowd got a definite idea that a man with a sabre in his hand was taking the command.

"Now!" said Felix, when Spratt had been

brought on to the stone platform, faint and trembling, "has anybody got cord? if not, handkerchiefs knotted fast; give them to me."

He drew out his own handkerchief, and two or three others were mustered and handed to him. He ordered them to be knotted together, while curious eyes were fixed on him. Was he going to have Spratt hanged? Felix kept fast hold of his weapon, and ordered others to act.

"Now, put it round his waist, wind his arms in, draw them a little backward, — so! and tie it fast on the other side of the post."

When that was done, Felix said imperatively, —

"Leave him there, —we shall come back to him; let us make haste; march along, lads! Up Park Street and down Hobb's Lane."

It was the best chance he could think of for saving Spratt's life. And he succeeded. The pleasure of seeing the helpless man tied up sufficed for the moment, if there were any who had ferocity enough to count much on coming back to him. Nobody's imagination represented the certainty that some one out of the houses at hand would soon come and untie him when he was left alone.

And the rioters pushed up Park Street, a noisy stream, with Felix still in the midst of them, though he was labouring hard to get his way to the front. He wished to determine the course of the crowd along a by-road called Hobb's Lane, which would have taken them to the other, — the Duffield end of the town. He urged several of the men round him, one of whom was no less a person than the big Dredge, our old Sproxton

acquaintance, to get forward, and be sure that all the fellows would go down the lane, else they would spoil sport. Hitherto Felix had been successful, and he had gone along with an unbroken impulse. But soon something occurred which brought with a terrible shock the sense that his plan might turn out to be as mad as all bold projects are seen to be when they have failed.

Mingled with the more headlong and half-drunken crowd there were some sharp-visaged men who loved the irrationality of riots for something else than its own sake, and who at present were not so much the richer as they desired to be, for the pains they had taken in coming to the Treby election, induced by certain prognostics gathered at Duffield on the nomination-day that there might be the conditions favourable to that confusion which was always a harvest-time. It was known to some of these sharp men that Park Street led out towards the grand house of Treby Manor, which was as good, — nay, better for their purpose than the bank. While Felix was entertaining his ardent purpose, these other sons of Adam were entertaining another ardent purpose of their peculiar sort, and the moment was come when they were to have their triumph.

From the front ranks backward towards Felix there ran a new summons, — a new invitation.

"Let us go to Treby Manor!"

From that moment Felix was powerless; a new definite suggestion overrode his vaguer influence. There was a determined rush past Hobb's Lane and not down it. Felix was carried along too. He did not know whether to wish the contrary. Once on the road, out of the town,

with openings into fields and with the wide park at hand, it would have been easy for him to liberate himself from the crowd. At first it seemed to him the better part to do this, and to get back to the town as fast as he could, in the hope of finding the military and getting a detachment to come and save the Manor. But he reflected that the course of the mob had been sufficiently seen, and that there were plenty of people in Park Street to carry the information faster than he could. It seemed more necessary that he should secure the presence of some help for the family at the Manor by going there himself. The Debarrys were not of the class he was wont to be anxious about; but Felix Holt's conscience was alive to the accusation that any danger they might be in now was brought on by a deed of his. In these moments of bitter vexation and disappointment, it did occur to him that very unpleasant consequences might be hanging over him of a kind quite different from inward dissatisfaction; but it was useless now to think of averting such consequences. As he was pressed along with the multitude into Treby Park, his very movement seemed to him only an image of the day's fatalities, in which the multitudinous small wickednesses of small selfish ends, really undirected towards any larger result, had issued in widely shared mischief that might yet be hideous.

The light was declining; already the candles shone through many windows of the Manor. Already the foremost part of the crowd had burst into the offices, and adroit men were busy in the right places to find plate, after setting others to force the butler into unlocking the cel-

lars; and Felix had only just been able to force his way on to the front terrace, with the hope of getting to the rooms where he would find the ladies of the household and comfort them with the assurance that rescue must soon come, when the sound of horses' feet convinced him that the rescue was nearer than he had expected. Just as he heard the horses, he had approached the large window of a room where a brilliant light suspended from the ceiling showed him a group of women clinging together in terror. Others of the crowd were pushing their way up the terrace-steps and gravel slopes at various points. Hearing the horses, he kept his post in front of the window, and motioning with his sabre, cried out to the on-comers, "Keep back! I hear the soldiers coming." Some scrambled back; some paused automatically.

The louder and louder sound of the hoofs changed its pace and distribution. "Halt! Fire!" Bang! bang! bang! — came deafening the ears of the men on the terrace.

Before they had time or nerve to move, there was a rushing sound closer to them, — again "Fire!" a bullet whizzed, and passed through Felix Holt's shoulder, — the shoulder of the arm that held the naked weapon which shone in the light from the window.

Felix fell. The rioters ran confusedly, like terrified sheep. Some of the soldiers, turning, drove them along with the flat of their swords. The greater difficulty was to clear the invaded offices.

The Rector, who with another magistrate and several other gentlemen on horseback had ac-

companied the soldiers, now jumped on to the terrace, and hurried to the ladies of the family.

Presently there was a group round Felix, who had fainted, and, reviving, had fainted again. He had had little food during the day, and had been overwrought. Two of the group were civilians; but only one of them knew Felix, the other being a magistrate not resident in Treby. The one who knew Felix was Mr. John Johnson, whose zeal for the public peace had brought him from Duffield when he heard that the soldiers were summoned.

"I know this man very well," said Mr. Johnson. "He is a dangerous character, quite revolutionary."

It was a weary night; and the next day, Felix, whose wound was declared trivial, was lodged in Loamford Jail. There were three charges against him, — that he had assaulted a constable, that he had committed manslaughter (Tucker was dead from spinal concussion), and that he had led a riotous onslaught on a dwelling-house.

Four other men were committed, — one of them for possessing himself of a gold cup with the Debarry arms on it; the three others, one of whom was the collier Dredge, for riot and assault.

That morning Treby town was no longer in terror; but it was in much sadness. Other men, more innocent than the hated Spratt, were groaning under severe bodily injuries. And poor Tucker's corpse was not the only one that had been lifted from the pavement. It is true that none grieved much for the other dead man,

unless it be grief to say, "Poor old fellow!" He had been trampled upon, doubtless, where he fell drunkenly, near the entrance of the Seven Stars. This second corpse was old Tommy Trounsem, the bill-sticker, — otherwise Thomas Transome, the last of a very old family-line.

CHAPTER XXXIV

The fields are hoary with December's frost.
I too am hoary with the chills of age.
But through the fields and through the untrodden woods
Is rest and stillness — only in my heart
The pall of winter shrouds a throbbing life.

A WEEK after that Treby riot, Harold Transome was at Transome Court. He had returned from a hasty visit to town to keep his Christmas at this delightful country home, not in the best Christmas spirits. He had lost the election; but if that had been his only annoyance, he had good humour and good sense enough to have borne it as well as most men, and to have paid the eight or nine thousand, which had been the price of ascertaining that he was not to sit in the next Parliament, without useless grumbling. But the disappointments of life can never, any more than its pleasures, be estimated singly; and the healthiest and most agreeable of men is exposed to that coincidence of various vexations, each heightening the effect of the other, which may produce in him something corresponding to the spontaneous and externally unaccountable moodiness of the morbid and disagreeable.

Harold might not have grieved much at a small riot in Treby, even if it had caused some expenses to fall on the county; but the turn which the riot had actually taken was a bitter morsel for rumination, on more grounds than one. However the disturbances had arisen and

been aggravated, — and probably no one knew the whole truth on these points, — the conspicuous, gravest incidents had all tended to throw the blame on the Radical party, that is to say, on Transome and on Transome's agents; and so far the candidateship and its results had done Harold dishonour in the county, — precisely the opposite effect to that which was a dear object of his ambition. More than this, Harold's conscience was active enough to be very unpleasantly affected by what had befallen Felix Holt. His memory, always good, was particularly vivid in its retention of Felix Holt's complaint to him about the treating of the Sproxton men, and of the subsequent irritating scene in Jermyn's office, when the personage with the inauspicious name of Johnson had expounded to him the impossibility of revising an electioneering scheme once begun, and of turning your vehicle back when it had already begun to roll downhill. Remembering Felix Holt's words of indignant warning about hiring men with drink in them to make a noise, Harold could not resist the urgent impression that the offences for which Felix was committed were fatalities, not brought about by any willing cooperation of his with the rioters, but arising probably from some ill-judged efforts to counteract their violence. And this impression, which insisted on growing into a conviction, became in one of its phases an uneasy sense that he held evidence which would at once tend to exonerate Felix and to place himself and his agents in anything but a desirable light. It was likely that some one else could give equivalent evi-

dence in favour of Felix, — the little talkative Dissenting preacher, for example; but, anyhow, the affair with the Sproxton men would be ripped open and made the worst of by the opposite parties. The man who has failed in the use of some indirectness is helped very little by the fact that his rivals are men to whom that indirectness is a something human, very far from being alien. There remains this grand distinction, that he has failed, and that the jet of light is thrown entirely on his misdoings.

In this matter Harold felt himself a victim. Could he hinder the tricks of his agents? In this particular case he had tried to hinder them, and had tried in vain. He had not loved the two agents in question, to begin with; and now at this later stage of events he was more innocent than ever of bearing them anything but the most sincere ill-will. He was more utterly exasperated with them than he would probably have been if his one great passion had been for public virtue. Jermyn, with his John Johnson, had added this ugly, dirty business of the Treby election to all the long-accumulating list of offences, which Harold was resolved to visit on him to the utmost. He had seen some handbills carrying the insinuation that there was a discreditable indebtedness to Jermyn on the part of the Transomes. If any such notions existed apart from electioneering slander, there was all the more reason for letting the world see Jermyn severely punished for abusing his power over the family affairs, and tampering with the family property. And the world certainly should see this with as little delay as possible. The cool,

confident, assuming fellow should be bled to the last drop in compensation, and all connection with him be finally got rid of. Now that the election was done with, Harold meant to devote himself to private affairs, till everything lay in complete order under his own supervision.

This morning he was seated as usual in his private room, which had now been handsomely fitted up for him. It was but the third morning after the first Christmas he had spent in his English home for fifteen years, and the home looked like an eminently desirable one. The white frost lay on the broad lawn, on the many-formed leaves of the evergreens, and on the giant trees at a distance. Logs of dry oak blazed on the hearth; the carpet was like warm moss under his feet; he had breakfasted just according to his taste, and he had the interesting occupations of a large proprietor to fill the morning. All through the house now, steps were noiseless on carpets or on fine matting; there was warmth in hall and corridors; there were servants enough to do everything, and to do it at the right time. Skilful Dominic was always at hand to meet his master's demands, and his bland presence diffused itself like a smile over the household, infecting the gloomy English mind with the belief that life was easy, and making his real predominance seem as soft and light as a down quilt. Old Mr. Transome had gathered new courage and strength since little Harry and Dominic had come, and since Harold had insisted on his taking drives. Mrs. Transome herself was seen on a fresh background with a gown of rich new stuff. And if, in spite of

this, she did not seem happy, Harold either did not observe it, or kindly ignored it as the necessary frailty of elderly women whose lives have had too much of dulness and privation. Our mind gets tricks and attitudes as our bodies do, thought Harold, and age stiffens them into unalterableness. "Poor mother! I confess I should not like to be an elderly woman myself. One requires a good deal of the purring cat for that, or else of the loving grandame. I wish she would take more to little Harry. I suppose she has her suspicions about the lad's mother, and is as rigid in those matters as in her Toryism. However, I do what I can; it would be difficult to say what there is wanting to her in the way of indulgence and luxury to make up for the old niggardly life."

And certainly Transome Court was now such a home as many women would covet. Yet even Harold's own satisfaction in the midst of its elegant comfort needed at present to be sustained by the expectation of gratified resentment. He was obviously less bright and enjoying than usual, and his mother, who watched him closely without daring to ask questions, had gathered hints and drawn inferences enough to make her feel sure that there was some storm gathering between him and Jermyn. She did not dare to ask questions, and yet she had not resisted the temptation to say something bitter about Harold's failure to get returned as a Radical, helping, with feminine self-defeat, to exclude herself more completely from any consultation by him. In this way poor women, whose power lies solely in their influence, make themselves like music out of tune, and only move men to run away.

This morning Harold had ordered his letters to be brought to him at the breakfast-table, which was not his usual practice. His mother could see that there were London business letters about which he was eager, and she had found out that the letter brought by a clerk the day before was to make an appointment with Harold for Jermyn to come to Transome Court at eleven this morning. She observed Harold swallow his coffee and push away his plate with an early abstraction from the business of breakfast which was not at all after his usual manner. She herself ate nothing; her sips of tea seemed to excite her; her cheeks flushed, and her hands were cold. She was still young and ardent in her terrors; the passions of the past were living in her dread.

When Harold left the table she went into the long drawing-room, where she might relieve her restlessness by walking up and down, and catch the sound of Jermyn's entrance into Harold's room, which was close by. Here she moved to and fro amongst the rose-coloured satin of chairs and curtains, — the great story of this world reduced for her to the little tale of her own existence, — dull obscurity everywhere, except where the keen light fell on the narrow track of her own lot, wide only for a woman's anguish. At last she heard the expected ring and footstep, and the opening and closing door. Unable to walk about any longer, she sank into a large cushioned chair, helpless and prayerless. She was not thinking of God's anger or mercy, but of her son's. She was thinking of what might be brought, not by death, but by life.

CHAPTER XXXV

M. Check to your queen!
N. Nay, your own king is bare,
And moving so, you give yourself checkmate.

WHEN Jermyn entered the room, Harold, who was seated at his library table examining papers, with his back towards the light and his face towards the door, moved his head coldly. Jermyn said an ungracious "Good-morning," — as little as possible like a salutation to one who might regard himself as a patron. On the attorney's handsome face there was a black cloud of defiant determination, slightly startling to Harold, who had expected to feel that the overpowering weight of temper in the interview was on his own side. Nobody was ever prepared beforehand for this expression of Jermyn's face, which seemed as strongly contrasted with the cold impenetrableness which he preserved under the ordinary annoyances of business as with the bland radiance of his lighter moments.

Harold himself did not look amiable just then, but his anger was of the sort that seeks a vent without waiting to give a fatal blow; it was that of a nature more subtly mixed than Jermyn's — less animally forcible, less unwavering in selfishness, and with more of high-bred pride. He looked at Jermyn with increased disgust and secret wonder.

"Sit down," he said curtly.

Jermyn seated himself in silence, opened his great-coat, and took some papers from a side-pocket.

"I have written to Makepiece," said Harold, "to tell him to take the entire management of the election expenses; so you will transmit your accounts to him."

"Very well. I am come this morning on other business."

"If it 's about the riot and the prisoners, I have only to say that I shall enter into no plans. If I am called on, I shall say what I know about that young fellow Felix Holt. People may prove what they can about Johnson's damnable tricks, or yours either."

"I am not come to speak about the riot. I agree with you in thinking that quite a subordinate subject." (When Jermyn had the black cloud over his face, he never hesitated or drawled, and made no Latin quotations.)

"Be so good, then, as to open your business at once," said Harold, in a tone of imperious indifference.

"That is precisely what I wish to do. I have here information from a London correspondent that you are about to file a bill against me in Chancery." Jermyn, as he spoke, laid his hand on the papers before him, and looked straight at Harold.

"In that case the question for you is, how far your conduct as the family solicitor will bear investigation. But it is a question which you will consider quite apart from me."

"Doubtless. But prior to that there is a question which we must consider together."

The tone in which Jermyn said this gave an unpleasant shock to Harold's sense of mastery. Was it possible that he should have the weapon wrenched out of his hand?

"I shall know what to think of that," he replied as haughtily as ever, "when you have stated what the question is."

"Simply, whether you will choose to retain the family estates, or lay yourself open to be forthwith legally deprived of them."

"I presume you refer to some underhand scheme of your own, on a par with the annuities you have drained us by in the name of Johnson," said Harold, feeling a new movement of anger. "If so, you had better state your scheme to my lawyers, Dymock and Halliwell."

"No. I think you will approve of my stating in your own ear first of all, that it depends on my will whether you remain an important landed proprietor in North Loamshire, or whether you retire from the county with the remainder of the fortune you have acquired in trade."

Jermyn paused, as if to leave time for this morsel to be tasted.

"What do you mean?" said Harold, sharply.

"Not any scheme of mine; but a state of the facts, resulting from the settlement of the estate made in 1729, — a state of the facts which renders your father's title and your own title to the family estates utterly worthless as soon as the true claimant is made aware of his right."

"And you intend to inform him?"

"That depends. I am the only person who has the requisite knowledge. It rests with you to decide whether I shall use that knowledge

against you; or whether I shall use it in your favour, — by putting an end to the evidence that would serve to oust you in spite of your 'robust title of occupancy.'"

Jermyn paused again. He had been speaking slowly, but without the least hesitation, and with a bitter definiteness of enunciation. There was a moment or two before Harold answered, and then he said abruptly, —

"I don't believe you."

"I thought you were more shrewd," said Jermyn, with a touch of scorn. "I thought you understood that I had had too much experience to waste my time in telling fables to persuade a man who has put himself into the attitude of my deadly enemy."

"Well, then, say at once what your proofs are," said Harold, shaking in spite of himself, and getting nervous.

"I have no inclination to be lengthy. It is not more than a few weeks since I ascertained that there is in existence an heir of the Bycliffes, the old adversaries of your family. More curiously, it is only a few days ago — in fact, only since the day of the riot — that the Bycliffe claim has become valid, and that the right of remainder accrues to the heir in question."

"And how, pray?" said Harold, rising from his chair, and making a turn in the room, with his hands thrust in his pockets. Jermyn rose too, and stood near the hearth, facing Harold, as he moved to and fro.

"By the death of an old fellow who got drunk, and was trampled to death in the riot. He was the last of that Thomas Transome's line,

by the purchase of whose interest your family got its title to the estate. Your title died with him. It was supposed that the line had become extinct before, — and on that supposition the old Bycliffes founded their claim. But I hunted up this man just about the time the last suit was closed. His death would have been of no consequence to you if there had not been a Bycliffe in existence; but I happen to know that there is, and that the fact can be legally proved."

For a minute or two Harold did not speak, but continued to pace the room, while Jermyn kept his position, holding his hands behind him. At last Harold said, from the other end of the room, speaking in a scornful tone, —

"That sounds alarming. But it is not to be proved simply by your statement."

"Clearly. I have here a document, with a copy which will back my statement. It is the opinion given on the case more than twenty years ago, and it bears the signature of the Attorney-General and the first conveyancer of the day."

Jermyn took up the papers he had laid on the table, opening them slowly and coolly as he went on speaking, and as Harold advanced towards him.

"You may suppose that we spared no pains to ascertain the state of the title in the last suit against Maurice Christian Bycliffe, which threatened to be a hard run. This document is the result of a consultation; it gives an opinion which must be taken as a final authority. You may cast your eyes over that, if you please; I will wait your time. Or you may read the

summing-up here," Jermyn ended, holding out one of the papers to Harold, and pointing to a final passage.

Harold took the paper, with a slight gesture of impatience. He did not choose to obey Jermyn's indication, and confine himself to the summing-up. He ran through the document. But in truth he was too much excited really to follow the details, and was rather acting than reading, till at length he threw himself into his chair and consented to bend his attention on the passage to which Jermyn had pointed. The attorney watched him as he read and twice re-read: —

"To sum up . . . we are of opinion that the title of the present possessors of the Transome estates can be strictly proved to rest solely upon a base fee created under the original settlement of 1729, and to be good so long only as issue exists of the tenant in tail by whom that base fee was created. We feel satisfied by the evidence that such issue exists in the person of Thomas Transome, otherwise Trounsem, of Littleshaw. But upon his decease without issue we are of opinion that the right in remainder of the Bycliffe family will arise, which right would not be barred by any statute of limitation."

When Harold's eyes were on the signatures to this document for the third time, Jermyn said, —

"As it turned out, the case being closed by the death of the claimant, we had no occasion for producing Thomas Transome, who was the old fellow I tell you of. The inquiries about him set him agog, and after they were dropped he came into this neighbourhood, thinking there

was something fine in store for him. Here, if you like to take it, is a memorandum about him. I repeat that he died in the riot. The proof is ready. And I repeat that, to my knowledge, and mine only, there is a Bycliffe in existence; and that I know how the proof can be made out."

Harold rose from his chair again, and again paced the room. He was not prepared with any defiance.

"And where is he, — this Bycliffe?" he said at last, stopping in his walk, and facing round towards Jermyn.

"I decline to say more till you promise to suspend proceedings against me."

Harold turned again, and looked out of the window, without speaking, for a moment or two. It was impossible that there should not be a conflict within him, and at present it was a very confused one. At last he said, —

"This person is in ignorance of his claim?"

"Yes."

"Has been brought up in an inferior station?"

"Yes," said Jermyn, keen enough to guess part of what was going on in Harold's mind. "There is no harm in leaving him in ignorance. The question is a purely legal one. And, as I said before, the complete knowledge of the case, as one of evidence, lies exclusively with me. I can nullify the evidence, or I can make it tell with certainty against you. The choice lies with you."

"I must have time to think of this," said Harold, conscious of a terrible pressure.

"I can give you no time unless you promise me to suspend proceedings."

"And then, when I ask you, you will lay the details before me?"

"Not without a thorough understanding beforehand. If I engage not to use my knowledge against you, you must engage in writing that on being satisfied by the details, you will cancel all hostile proceedings against me, and will not institute fresh ones on the strength of any occurrences now past."

"Well, I must have time," said Harold, more than ever inclined to thrash the attorney, but feeling bound hand and foot with knots that he was not sure he could ever unfasten.

"That is to say," said Jermyn, with his black-browed persistence, "you will write to suspend proceedings."

Again Harold paused. He was more than ever exasperated, but he was threatened, mortified, and confounded by the necessity for an immediate decision between alternatives almost equally hateful to him. It was with difficulty that he could prevail on himself to speak any conclusive words. He walked as far as he could from Jermyn, — to the other end of the room, — then walked back to his chair and threw himself into it. At last he said, without looking at Jermyn, "I agree, — I must have time."

"Very well. It is a bargain."

"No further than this," said Harold, hastily, flashing a look at Jermyn, — "no further than this, that I require time, and therefore I give it to you."

"Of course. You require time to consider whether the pleasure of trying to ruin me — me to whom you are really indebted — is worth the

loss of the Transome estates. I shall wish you good-morning."

Harold did not speak to him or look at him again, and Jermyn walked out of the room. As he appeared outside the door and closed it behind him, Mrs. Transome showed her white face at another door which opened on a level with Harold's in such a way that it was just possible for Jermyn not to see her. He availed himself of that possibility, and walked straight across the hall, where there was no servant in attendance to let him out, as if he believed that no one was looking at him who could expect recognition. He did not want to speak to Mrs. Transome at present; he had nothing to ask from her, and one disagreeable interview had been enough for him this morning.

She was convinced that he had avoided her, and she was too proud to arrest him. She was as insignificant now in his eyes as in her son's. "Men have no memories in their hearts," she said to herself bitterly. Turning into her sitting-room, she heard the voices of Mr. Transome and little Harry at play together. She would have given a great deal at this moment if her feeble husband had not always lived in dread of her temper and her tyranny, so that he might have been fond of her now. She felt herself loveless; if she was important to any one, it was only to her old waiting-woman Denner.

CHAPTER XXXVI

Are these things then necessities?
Then let us meet them like necessities.
SHAKESPEARE: *Henry IV.*

See now the virtue living in a word!
Hobson will think of swearing it was noon
When he saw Dobson at the May-day fair,
To prove poor Dobson did not rob the mail.
'T is neighbourly to save a neighbour's neck:
What harm in lying when you mean no harm?
But say 't is perjury, then Hobson quakes —
He 'll none of perjury.
Thus words embalm
The conscience of mankind; and Roman laws
Bring still a conscience to poor Hobson's aid.

FEW men would have felt otherwise than Harold Transome felt, if, having a reversion tantamount to possession of a fine estate, carrying an association with an old name and considerable social importance, they were suddenly informed that there was a person who had a legal right to deprive them of these advantages; that person's right having never been contemplated by any one as more than a chance, and being quite unknown to himself. In ordinary cases a shorter possession than Harold's family had enjoyed was allowed by the law to constitute an indefeasible right; and if in rare and peculiar instances the law left the possessor of a long inheritance exposed to deprivation as a consequence of old obscure transactions, the moral reasons for giving legal validity to the title of long occupancy were not the less strong. Nobody would have said that Harold was

bound to hunt out this alleged remainder-man and urge his rights upon him; on the contrary, all the world would have laughed at such conduct, and he would have been thought an interesting patient for a mad-doctor. The unconscious remainder-man was probably much better off left in his original station; Harold would not have been called upon to consider his existence, if it had not been presented to him in the shape of a threat from one who had power to execute the threat.

In fact, what he would have done had the circumstances been different was much clearer than what he should choose to do or feel himself compelled to do in the actual crisis. He would not have been disgraced if, on a valid claim being urged, he had got his lawyers to fight it out for him on the chance of eluding the claim by some adroit technical management. Nobody off the stage could be sentimental about these things, or pretend to shed tears of joy because an estate was handed over from a gentleman to a mendicant sailor with a wooden leg. And this chance remainder-man was perhaps some such specimen of inheritance as the drunken fellow killed in the riot. All the world would think the actual Transomes in the right to contest any adverse claim to the utmost. But then, it was not certain that they would win in the contest; and not winning, they would incur other loss besides that of the estate. There had been a little too much of such loss already.

But why, if it were not wrong to contest the claim, should he feel the most uncomfortable scruples about robbing the claim of its sting by

getting rid of its evidence? It was a mortal disappointment — it was a sacrifice of indemnification — to abstain from punishing Jermyn. But even if he brought his mind to contemplate that as the wiser course, he still shrank from what looked like complicity with Jermyn; he still shrank from the secret nullification of a just legal claim. If he had only known the details, if he had known who this alleged heir was, he might have seen his way to some course that would not have grated on his sense of honour and dignity. But Jermyn had been too acute to let Harold know this; he had even carefully kept to the masculine pronoun. And he believed that there was no one besides himself who would or could make Harold any wiser. He went home persuaded that between this interview and the next which they would have together, Harold would be left to an inward debate, founded entirely on the information he himself had given. And he had not much doubt that the result would be what he desired. Harold was no fool; there were many good things he liked better in life than an irrational vindictiveness.

And it did happen that, after writing to London in fulfilment of his pledge, Harold spent many hours over that inward debate, which was not very different from what Jermyn imagined. He took it everywhere with him, on foot and on horseback, and it was his companion through a great deal of the night. His nature was not of a kind given to internal conflict, and he had never before been long undecided and puzzled. This unaccustomed state of mind was so painfully irksome to him, — he rebelled so im-

patiently against the oppression of circumstances in which his quick temperament and habitual decision could not help him, — that it added tenfold to his hatred of Jermyn, who was the cause of it. And thus, as the temptation to avoid all risk of losing the estate grew and grew till scruples looked minute by the side of it, the difficulty of bringing himself to make a compact with Jermyn seemed more and more insurmountable.

But we have seen that the attorney was much too confident in his calculations. And while Harold was being gulled by his subjection to Jermyn's knowledge, independent information was on its way to him. The messenger was Christian, who, after as complete a survey of probabilities as he was capable of, had come to the conclusion that the most profitable investment he could make of his peculiar experience and testimony in relation to Bycliffe and Bycliffe's daughter was to place them at the disposal of Harold Transome. He was afraid of Jermyn; he utterly distrusted Johnson; but he thought he was secure in relying on Harold Transome's care for his own interest; and he preferred above all issues the prospect of forthwith leaving the country with a sum that at least for a good while would put him at his ease.

When, only three mornings after the interview with Jermyn, Dominic opened the door of Harold's sitting-room, and said that "Meester Chreestian," Mr. Philip Debarry's courier and an acquaintance of his own at Naples, requested to be admitted on business of importance, Harold's immediate thought was that the busi-

ness referred to the so-called political affairs which were just now his chief association with the name of Debarry, though it seemed an oddness requiring explanation, that a servant should be personally an intermediary. He assented, expecting something rather disagreeable than otherwise.

Christian wore this morning those perfect manners of a subordinate who is not servile, which he always adopted towards his unquestionable superiors. Mr. Debarry, who preferred having some one about him with as little resemblance as possible to a regular servant, had a singular liking for the adroit, quiet-mannered Christian, and would have been amazed to see the insolent assumption he was capable of in the presence of people like Mr. Lyon, who were of no account in society. Christian had that sort of cleverness which is said to "know the world," — that is to say, he knew the price-current of most things.

Aware that he was looked at as a messenger while he remained standing near the door with his hat in his hand, he said with respectful ease, —

"You will probably be surprised, sir, at my coming to speak to you on my own account; and, in fact, I could not have thought of doing so if my business did not happen to be something of more importance to you than to any one else."

"You don't come from Mr. Debarry, then?" said Harold, with some surprise.

"No, sir. My business is a secret; and if you please, must remain so."

"Is it a pledge you are demanding from me?" said Harold, rather suspiciously, having no ground for confidence in a man of Christian's position.

"Yes, sir; I am obliged to ask no less than that you will pledge yourself not to take Mr. Jermyn into confidence concerning what passes between us."

"With all my heart," said Harold, something like a gleam passing over his face. His circulation had become more rapid. "But what have you had to do with Jermyn?"

"He has not mentioned me to you then, — has he, sir?"

"No; certainly not, — never."

Christian thought, "Aha, Mr. Jermyn! you are keeping the secret well, are you?" He said aloud, —

"Then Mr. Jermyn has never mentioned to you, sir, what I believe he is aware of, — that there is danger of a new suit being raised against you on the part of a Bycliffe, to get the estate?"

"Ah!" said Harold, starting up, and placing himself with his back against the mantelpiece. He was electrified by surprise at the quarter from which this information was coming. Any fresh alarm was counteracted by the flashing thought that he might be enabled to act independently of Jermyn; and in the rush of feelings he could utter no more than an interjection. Christian concluded that Harold had had no previous hint.

"It is this fact, sir, that I came to tell you of."

"From some other motive than kindness to

me, I presume," said Harold, with a slight approach to a smile.

"Certainly," said Christian, as quietly as if he had been stating yesterday's weather. "I should not have the folly to use any affectation with you, Mr. Transome. I lost considerable property early in life, and am now in the receipt of a salary simply. In the affair I have just mentioned to you I can give evidence which will turn the scale against you. I have no wish to do so, if you will make it worth my while to leave the country."

Harold listened as if he had been a legendary hero, selected for peculiar solicitation by the Evil One. Here was temptation in a more alluring form than before, because it was sweetened by the prospect of eluding Jermyn. But the desire to gain time served all the purposes of caution and resistance, and his indifference to the speaker in this case helped him to preserve perfect self-command.

"You are aware," he said coolly, "that silence is not a commodity worth purchasing unless it is loaded. There are many persons, I dare say, who would like me to pay their travelling expenses for them; but they might hardly be able to show me that it was worth my while."

"You wish me to state what I know?"

"Well, that is a necessary preliminary to any further conversation."

"I think you will see, Mr. Transome, that, as a matter of justice, the knowledge I can give is worth something, quite apart from my future appearance or non-appearance as a witness. I must take care of my own interest, and if any-

thing should hinder you from choosing to satisfy me for taking an essential witness out of the way, I must at least be paid for bringing you the information."

"Can you tell me who and where this Bycliffe is?"

"I can."

"And give me a notion of the whole affair?"

"Yes; I have talked to a lawyer, — not Jermyn, — who is at the bottom of the law in the affair."

"You must not count on any wish of mine to suppress evidence or remove a witness. But name your price for the information."

"In that case I must be paid the higher for my information. Say, two thousand pounds."

"Two thousand devils!" burst out Harold, throwing himself into his chair again, and turning his shoulder towards Christian. New thoughts crowded upon him. "This fellow may want to decamp for some reason or other," he said to himself. "More people besides Jermyn know about his evidence, it seems. The whole thing may look black for me if it comes out. I shall be believed to have bribed him to run away, whether or not." Thus the outside conscience came in aid of the inner.

"I will not give you one sixpence for your information," he said resolutely, "until time has made it clear that you do not intend to decamp, but will be forthcoming when you are called for. On those terms I have no objection to give you a note, specifying that after the fulfilment of that condition, — that is, after the occurrence of a suit, or the understanding that no suit is to occur,

— I will pay you a certain sum in consideration of the information you now give me!"

Christian felt himself caught in a vice. In the first instance he had counted confidently on Harold's ready seizure of his offer to disappear, and after some words had seemed to cast a doubt on this presupposition, he had inwardly determined to go away, whether Harold wished it or not, if he could get a sufficient sum. He did not reply immediately, and Harold waited in silence, inwardly anxious to know what Christian could tell, but with a vision at present so far cleared that he was determined not to risk incurring the imputation of having anything to do with scoundrelism. We are very much indebted to such a linking of events as makes a doubtful action look wrong.

Christian was reflecting that if he stayed, and faced some possible inconveniences of being known publicly as Henry Scaddon for the sake of what he might get from Esther, it would at least be wise to be certain of some money from Harold Transome, since he turned out to be of so peculiar a disposition as to insist on a punctilious honesty to his own disadvantage. Did he think of making a bargain with the other side? If so, he might be content to wait for the knowledge till it came in some other way. Christian was beginning to be afraid lest he should get nothing by this clever move of coming to Transome Court. At last he said, —

"I think, sir, two thousand would not be an unreasonable sum, on those conditions."

"I will not give two thousand."

"Allow me to say, sir, you must consider that

there is no one whose interest it is to tell you as much as I shall, even if they could; since Mr. Jermyn, who knows it, has not thought fit to tell you. There may be use you don't think of in getting the information at once."

"Well?"

"I think a gentleman should act liberally under such circumstances."

"So I will."

"I could not take less than a thousand pounds. It really would not be worth my while. If Mr. Jermyn knew I gave you the information, he would endeavour to injure me."

"I will give you a thousand," said Harold, immediately, for Christian had unconsciously touched a sure spring. "At least, I 'll give you a note to the effect I spoke of."

He wrote as he had promised, and gave the paper to Christian.

"Now, don't be circuitous," said Harold. "You seem to have a business-like gift of speech. Who and where is this Bycliffe?"

"You will be surprised to hear, sir, that she is supposed to be the daughter of the old preacher, Lyon, in Malthouse Yard."

"Good God! How can that be?" said Harold. At once the first occasion on which he had seen Esther rose in his memory, — the little dark parlour, — the graceful girl in blue, with the surprisingly distinguished manners and appearance.

"In this way. Old Lyon, by some strange means or other, married Bycliffe's widow when this girl was a baby. And the preacher did n't want the girl to know that he was not her real

father: he told me that himself. But she is the image of Bycliffe, whom I knew well, — an uncommonly fine woman, — steps like a queen."

"I have seen her," said Harold, more than ever glad to have purchased this knowledge. "But now, go on."

Christian proceeded to tell all he knew, including his conversation with Jermyn, except so far as it had an unpleasant relation to himself.

"Then," said Harold, as the details seemed to have come to a close, "you believe that Miss Lyon and her supposed father are at present unaware of the claims that might be urged for her on the strength of her birth?"

"I believe so. But I need not tell you that where the lawyers are on the scent you can never be sure of anything long together. I must remind you, sir, that you have promised to protect me from Mr. Jermyn by keeping my confidence."

"Never fear. Depend upon it, I shall betray nothing to Mr. Jermyn."

Christian was dismissed with a "good-morning;" and while he cultivated some friendly reminiscences with Dominic, Harold sat chewing the cud of his new knowledge, and finding it not altogether so bitter as he had expected.

From the first, after his interview with Jermyn, the recoil of Harold's mind from the idea of strangling a legal right threw him on the alternative of attempting a compromise. Some middle course might be possible, which would be a less evil than a costly lawsuit or than the total renunciation of the estates. And now he had learned that the new claimant was a woman,

— a young woman, brought up under circumstances that would make the fourth of the Transome property seem to her an immense fortune. Both the sex and the social condition were of the sort that lies open to many softening influences. And having seen Esther, it was inevitable that amongst the various issues, agreeable and disagreeable, depicted by Harold's imagination, there should present itself a possibility that would unite the two claims, — his own, which he felt to be the rational, and Esther's, which apparently was the legal claim.

Harold, as he had constantly said to his mother, was " not a marrying man; " he did not contemplate bringing a wife to Transome Court for many years to come, if at all. Having little Harry as an heir, he preferred freedom. Western women were not to his taste; they showed a transition from the feebly animal to the thinking being, which was simply troublesome. Harold preferred a slow-witted, large-eyed woman, silent and affectionate, with a load of black hair weighing much more heavily than her brains. He had seen no such woman in England, except one whom he had brought with him from the East.

Therefore Harold did not care to be married until or unless some surprising chance presented itself; and now that such a chance had occurred to suggest marriage to him, he would not admit to himself that he contemplated marrying Esther as a plan; he was only obliged to see that such an issue was not inconceivable. He was not going to take any step expressly directed towards that end: what he had made up his mind to, as

the course most satisfactory to his nature under present urgencies, was to behave to Esther with a frank gentlemanliness which must win her goodwill, and incline her to save his family interest as much as possible. He was helped to this determination by the pleasure of frustrating Jermyn's contrivance to shield himself from punishment; and his most distinct and cheering prospect was that within a very short space of time he should not only have effected a satisfactory compromise with Esther, but should have made Jermyn aware, by a very disagreeable form of announcement, that Harold Transome was no longer afraid of him. Jermyn should bite the dust.

At the end of these meditations he felt satisfied with himself and light-hearted. He had rejected two dishonest propositions, and he was going to do something that seemed eminently graceful. But he needed his mother's assistance, and it was necessary that he should both confide in her and persuade her.

Within two hours after Christian left him, Harold begged his mother to come into his private room, and there he told her the strange and startling story, omitting, however, any particulars which would involve the identification of Christian as his informant. Harold felt that his engagement demanded his reticence; and he told his mother that he was bound to conceal the source of that knowledge which he had got independently of Jermyn.

Mrs. Transome said little in the course of the story; she made no exclamations, but she listened with close attention, and asked a few questions so much to the point as to surprise

Harold. When he showed her the copy of the legal opinion which Jermyn had left with him, she said she knew it very well; she had a copy herself. The particulars of that last lawsuit were too well engraven on her mind: it happened at a time when there was no one to supersede her, and she was the virtual head of the family affairs. She was prepared to understand how the estate might be in danger; but nothing had prepared her for the strange details, — for the way in which the new claimant had been reared and brought within the range of converging motives that had led to this revelation, least of all for the part Jermyn had come to play in the revelation. Mrs. Transome saw these things through the medium of certain dominant emotions that made them seem like a long-ripening retribution. Harold perceived that she was painfully agitated, that she trembled, and that her white lips would not readily lend themselves to speech. And this was hardly more than he expected. He had not liked the revelation himself when it had first come to him.

But he did not guess what it was in his narrative which had most pierced his mother. It was something that made the threat about the estate only a secondary alarm. Now, for the first time, she heard of the intended proceedings against Jermyn. Harold had not chosen to speak of them before; but having at last called his mother into consultation, there was nothing in his mind to hinder him from speaking without reserve of his determination to visit on the attorney his shameful mal-administration of the family affairs.

Harold went through the whole narrative — of what he called Jermyn's scheme to catch him in a vice, and his power of triumphantly frustrating that scheme — in his usual rapid way, speaking with a final decisiveness of tone; and his mother felt that if she urged any counter-consideration at all, she could only do so when he had no more to say.

"Now, what I want you to do, mother, if you can see this matter as I see it," Harold said in conclusion, "is to go with me to call on this girl in Malthouse Yard. I will open the affair to her; it appears she is not likely to have been informed yet; and you will invite her to visit you here at once, that all scandal, all hatching of law-mischief, may be avoided, and the thing may be brought to an amicable conclusion."

"It seems almost incredible, — extraordinary, — a girl in her position," said Mrs. Transome, with difficulty. It would have seemed the bitterest humiliating penance if another sort of suffering had left any room in her heart.

"I assure you she is a lady; I saw her when I was canvassing, and was amazed at the time. You will be quite struck with her. It is no indignity for you to invite her."

"Oh," said Mrs. Transome, with low-toned bitterness, "I must put up with all things as they are determined for me. When shall we go?"

"Well," said Harold, looking at his watch, "it is hardly two yet. We could really go to-day, when you have lunched. It is better to lose no time. I 'll order the carriage."

"Stay," said Mrs. Transome, making a des-

perate effort. "There is plenty of time. I shall not lunch. I have a word to say."

Harold withdrew his hand from the bell, and leaned against the mantelpiece to listen.

"You see I comply with your wish at once, Harold?"

"Yes, mother, I 'm much obliged to you for making no difficulties."

"You ought to listen to me in return."

"Pray go on," said Harold, expecting to be annoyed.

"What is the good of having these Chancery proceedings against Jermyn?"

"Good? This good: that fellow has burdened the estate with annuities and mortgages to the extent of three thousand a-year; and the bulk of them, I am certain, he holds himself under the name of another man. And the advances this yearly interest represents have not been much more than twenty thousand. Of course he has hoodwinked you, and my father never gave attention to these things. He has been up to all sorts of devil's work with the deeds; he did n't count on my coming back from Smyrna to fill poor Durfey's place. He shall feel the difference. And the good will be that I shall save almost all the annuities for the rest of my father's life, which may be ten years or more, and I shall get back some of the money, and I shall punish a scoundrel. That is the good."

"He will be ruined."

"That 's what I intend," said Harold, sharply.

"He exerted himself a great deal for us in the

old suits; every one said he had wonderful zeal and ability," said Mrs. Transome, getting courage and warmth as she went on. Her temper was rising.

"What he did, he did for his own sake, you may depend on that," said Harold, with a scornful laugh.

"There were very painful things in that last suit. You seem anxious about this young woman, to avoid all further scandal and contests in the family. Why don't you wish to do it in this case? Jermyn might be willing to arrange things amicably, — to make restitution as far as he can, — if he has done anything wrong."

"I will arrange nothing amicably with him," said Harold, decisively. "If he has ever done anything scandalous as our agent, let him bear the infamy. And the right way to throw the infamy on him is to show the world that he has robbed us, and that I mean to punish him. Why do you wish to shield such a fellow, mother? It has been chiefly through him that you have had to lead such a thrifty, miserable life, — you who used to make as brilliant a figure as a woman need wish."

Mrs. Transome's rising temper was turned into a horrible sensation, as painful as a sudden concussion from something hard and immovable when we have struck out with our fist, intending to hit something warm, soft, and breathing, like ourselves. Poor Mrs. Transome's strokes were sent jarring back on her by a hard, unalterable past. She did not speak in answer to Harold, but rose from the chair as if she gave up the debate.

"Women are frightened at everything, I know," said Harold, kindly, feeling that he had been a little harsh after his mother's compliance. "And you have been used for so many years to think Jermyn a law of nature. Come, mother," he went on, looking at her gently, and resting his hands on her shoulders, "look cheerful. We shall get through all these difficulties. And this girl, — I dare say she will be quite an interesting visitor for you. You have not had any young girl about you for a long while. Who knows? she may fall deeply in love with me, and I may be obliged to marry her."

He spoke laughingly, only thinking how he could make his mother smile. But she looked at him seriously and said, "Do you mean that, Harold?"

"Am I not capable of making a conquest? Not too fat yet, — a handsome, well-rounded youth of thirty-four?"

She was forced to look straight at the beaming face, with its rich dark colour, just bent a little over her. Why could she not be happy in this son whose future she had once dreamed of, and who had been as fortunate as she had ever hoped? The tears came, not plenteously, but making her dark eyes as large and bright as youth had once made them without tears.

"There, there!" said Harold, coaxingly. "Don't be afraid. You shall not have a daughter-in-law unless she is a pearl. Now we will get ready to go."

In half an hour from that time Mrs. Transome came down looking majestic in sables and velvet, ready to call on "the girl in Malthouse Yard."

She had composed herself to go through this task. She saw there was nothing better to be done. After the resolutions Harold had taken, some sort of compromise with this oddly placed heiress was the result most to be hoped for; if the compromise turned out to be a marriage — well, she had no reason to care much; she was already powerless. It remained to be seen what this girl was.

The carriage was to be driven round the back way, to avoid too much observation. But the late election affairs might account for Mr. Lyon's receiving a visit from the unsuccessful Radical candidate.

CHAPTER XXXVII

I also could speak as ye do; if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. — *Book of Job.*

IN the interval since Esther parted with Felix Holt on the day of the riot, she had gone through so much emotion, and had already had so strong a shock of surprise, that she was prepared to receive any new incident of an unwonted kind with comparative equanimity.

When Mr. Lyon had got home again from his preaching excursion, Felix was already on his way to Loamford Jail. The little minister was terribly shaken by the news. He saw no clear explanation of Felix Holt's conduct; for the statements Esther had heard were so conflicting that she had not been able to gather distinctly what had come out in the examination by the magistrates. But Mr. Lyon felt confident that Felix was innocent of any wish to abet a riot or the infliction of injuries; what he chiefly feared was that in the fatal encounter with Tucker he had been moved by a rash temper, not sufficiently guarded against by a prayerful and humble spirit.

"My poor young friend is being taught with mysterious severity the evil of a too confident self-reliance," he said to Esther, as they sat opposite to each other, listening and speaking sadly.

"You will go and see him, father?"

"Verily will I. But I must straightway go and see that poor afflicted woman whose soul is doubtless whirled about in this trouble like a shapeless and unstable thing driven by divided winds." Mr. Lyon rose and took his hat hastily, ready to walk out, with his great-coat flying open and exposing his small person to the keen air.

"Stay, father, pray, till you have had some food," said Esther, putting her hand on his arm. "You look quite weary and shattered."

"Child, I cannot stay. I can neither eat bread nor drink water till I have learned more about this young man's deeds, what can be proved and what cannot be proved against him. I fear he has none to stand by him in this town, for even by the friends of our church I have been oft-times rebuked because he seemed dear to me. But, Esther, my beloved child — "

Here Mr. Lyon grasped her arm, and seemed in the need of speech to forget his previous haste. "I bear in mind this: the Lord knoweth them that are His; but we — we are left to judge by uncertain signs, that so we may learn to exercise hope and faith towards one another; and in this uncertainty I cling with awful hope to those whom the world loves not because their conscience, albeit mistakenly, is at war with the habits of the world. Our great faith, my Esther, is the faith of martyrs: I will not lightly turn away from any man who endures harshness because he will not lie; nay, though I would not wantonly grasp at ease of mind through an arbitrary choice of doctrine, I cannot but believe that the merits of the Divine Sacrifice are wider

than our utmost charity. I once believed otherwise, — but not now, not now."

The minister paused, and seemed to be abstractedly gazing at some memory: he was always liable to be snatched away by thoughts from the pursuit of a purpose which had seemed pressing. Esther seized the opportunity and prevailed on him to fortify himself with some of Lyddy's porridge before he went out on his tiring task of seeking definite trustworthy knowledge from the lips of various witnesses, beginning with that feminine darkener of counsel, poor Mrs. Holt.

She, regarding all her trouble about Felix in the light of a fulfilment of her own prophecies, treated the sad history with a preference for edification above accuracy, and for mystery above relevance, worthy of a commentator on the Apocalypse. She insisted chiefly, not on the important facts that Felix had sat at his work till after eleven, like a deaf man, had rushed out in surprise and alarm, had come back to report with satisfaction that things were quiet, and had asked her to set by his dinner for him, — facts which would tell as evidence that Felix was disconnected with any project of disturbances, and was averse to them. These things came out incidentally in her long plaint to the minister; but what Mrs. Holt felt it essential to state was that long before Michaelmas was turned, sitting in her chair, she had said to Felix that there would be a judgment on him for being so certain sure about the Pills and the Elixir.

"And now, Mr. Lyon," said the poor woman, who had dressed herself in a gown previously

cast off, a front all out of curl, and a cap with no starch in it, while she held little coughing Job on her knee, — "and now you see my words have come true sooner than I thought they would. Felix may contradict me if he will; but there he is in prison, and here am I with nothing in the world to bless myself with but half-a-crown a-week as I 've saved by my own scraping, and this house I 've got to pay rent for. It 's not me has done wrong, Mr. Lyon; there 's nobody can say it of me, — not the orphan child on my knee is more innicent o' riot and murder and anything else as is bad. But when you 've got a son so masterful and stopping medicines as Providence has sent, and his betters have been taking up and down the country since before he was a baby, it 's o' no use being good here below. But he *was* a baby, Mr. Lyon, and I gave him the breast," — here poor Mrs. Holt's motherly love overcame her expository eagerness, and she fell more and more to crying as she spoke, — "and to think there 's folks saying now as he 'll be transported, and his hair shaved off, and the treadmill, and everything. Oh, dear!"

As Mrs. Holt broke off into sobbing, little Job also, who had got a confused yet profound sense of sorrow, and of Felix being hurt and gone away, set up a little wail of wondering misery.

"Nay, Mistress Holt," said the minister, soothingly, "enlarge not your grief by more than warrantable grounds. I have good hope that my young friend your son will be delivered from any severe consequences beyond the death of the man Tucker, which I fear will ever be a sore burthen on his memory. I feel confident

that a jury of his countrymen will discern between misfortune, or it may be misjudgment, and an evil will, and that he will be acquitted of any grave offence."

"He never stole anything in his life, Mr. Lyon," said Mrs. Holt, reviving. "Nobody can throw it in my face as my son ran away with money like the young man at the bank,—though he looked most respectable, and far different on a Sunday to what Felix ever did. And I know it 's very hard fighting with constables; but they say Tucker's wife 'll be a deal better off than she was before, for the great folks 'll pension her, and she 'll be put on all the charities, and her children at the Free School, and everything. Your trouble 's easy borne when everybody gives it a lift for you; and if judge and jury wants to do right by Felix, they 'll think of his poor mother, with the bread took out of her mouth, all but half-a-crown a-week and furniture, — which, to be sure, is most excellent, and of my own buying, — and got to keep this orphin child as Felix himself brought on me. And I might send him back to his old grandfather on parish pay, but I 'm not that woman, Mr. Lyon: I 've a tender heart. And here 's his little feet and toes, like marbil; do but look" — here Mrs. Holt drew off Job's sock and shoe, and showed a well-washed little foot — "and you 'll perhaps say I might take a lodger; but it 's easy talking; it is n't everybody at a loose-end wants a parlour and a bedroom; and if anything bad happens to Felix, I may as well go and sit in the parish Pound, and nobody to buy me out; for it 's beyond everything how the church members find

fault with my son. But I think they might leave his mother to find fault; for queer and masterful he might be, and flying in the face of the very Scripture about the physic, but he was most clever beyond anything, — that I *will* say, — and was his own father's lawful child, and me his mother, that was Mary Wall thirty years before ever I married his father." Here Mrs. Holt's feelings again became too much for her, but she struggled on to say sobbingly, " And if they 're to transport him, I should like to go to the prison and take the orphin child; for he was most fond of having him on his lap, and said he 'd never marry; and there was One above overheard him, for he 's been took at his word."

Mr. Lyon listened with low groans, and then tried to comfort her by saying that he would himself go to Loamford as soon as possible, and would give his soul no rest till he had done all he could do for Felix.

On one point Mrs. Holt's plaint tallied with his own forebodings, and he found them verified: the state of feeling in Treby among the Liberal Dissenting flock was unfavourable to Felix. None who had observed his conduct from the windows saw anything tending to excuse him, and his own account of his motives, given on his examination, was spoken of with head-shaking; if it had not been for his habit of always thinking himself wiser than other people, he would never have entertained such a wild scheme. He had set himself up for something extraordinary, and had spoken ill of respectable tradespeople. He had put a stop to the making of salable drugs, contrary to the nature of buying and selling,

and to a due reliance on what Providence might effect in the human inside through the instrumentality of remedies unsuitable to the stomach, looked at in a merely secular light; and the result was what might have been expected. He had brought his mother to poverty, and himself into trouble. And what for? He had done no good to "the cause;" if he had fought about Church-rates, or had been worsted in some struggle in which he was distinctly the champion of Dissent and Liberalism, his case would have been one for gold, silver, and copper subscriptions, in order to procure the best defence; sermons might have been preached on him, and his name might have floated on flags from Newcastle to Dorchester. But there seemed to be no edification in what had befallen Felix. The riot at Treby, "turn it which way you would," as Mr. Muscat observed, was no great credit to Liberalism; and what Mr. Lyon had to testify as to Felix Holt's conduct in the matter of the Sproxton men, only made it clear that the defence of Felix was the accusation of his party. The whole affair, Mr. Nuttwood said, was dark and inscrutable, and seemed not to be one in which the interference of God's servants would tend to give the glory where the glory was due. That a candidate for whom the richer church members had all voted should have his name associated with the encouragement of drunkenness, riot, and plunder, was an occasion for the enemy to blaspheme; and it was not clear how the enemy's mouth would be stopped by exertions in favour of a rash young man, whose interference had made things worse instead of better. Mr. Lyon

was warned lest his human partialities should blind him to the interests of truth: it was God's cause that was endangered in this matter.

The little minister's soul was bruised; he himself was keenly alive to the complication of public and private regards in this affair, and suffered a good deal at the thought of Tory triumph in the demonstration that, excepting the attack on the Seven Stars, which called itself a Whig house, all damage to property had been borne by Tories. He cared intensely for his opinions, and would have liked events to speak for them in a sort of picture-writing that everybody could understand. The enthusiasms of the world are not to be stimulated by a commentary in small and subtle characters which alone can tell the whole truth; and the picture-writing in Felix Holt's troubles was of an entirely puzzling kind: if he were a martyr, neither side wanted to claim him. Yet the minister, as we have seen, found in his Christian faith a reason for clinging the more to one who had not a large party to back him. That little man's heart was heroic; he was not one of those Liberals who make their anxiety for "the cause" of Liberalism a plea for cowardly desertion.

Besides himself, he believed there was no one who could bear testimony to the remonstrances of Felix concerning the treating of the Sproxton men, except Jermyn, Johnson, and Harold Transome. Though he had the vaguest idea of what could be done in the case, he fixed his mind on the probability that Mr. Transome would be moved to the utmost exertion, if only as an atonement; but he dared not take any step until

he had consulted Felix, who he foresaw was likely to have a very strong determination as to the help he would accept or not accept.

This last expectation was fulfilled. Mr. Lyon returned to Esther, after his day's journey to Loamford and back, with less of trouble and perplexity in his mind; he had at least got a definite course marked out, to which he must resign himself. Felix had declared that he would receive no aid from Harold Transome, except the aid he might give as an honest witness. There was nothing to be done for him but what was perfectly simple and direct. Even if the pleading of counsel had been permitted (and at that time it was not) on behalf of a prisoner on trial for felony, Felix would have declined it; he would in any case have spoken in his own defence. He had a perfectly simple account to give, and needed not to avail himself of any legal adroitness. He consented to accept the services of a respectable solicitor in Loamford, who offered to conduct his case without any fees. The work was plain and easy, Felix said. The only witnesses who had to be hunted up at all were some who could testify that he had tried to take the crowd down Hobb's Lane, and that they had gone to the Manor in spite of him.

"Then he is not so much cast down as you feared, father?" said Esther.

"No, child; albeit he is pale and much shaken for one so stalwart. He hath no grief, he says, save for the poor man Tucker and for his mother; otherwise his heart is without a burthen. We discoursed greatly on the sad effect of all this for his mother, and on the perplexed condition

of human things, whereby even right action seems to bring evil consequences, if we have respect only to our own brief lives, and not to that larger rule whereby we are stewards of the eternal dealings, and not contrivers of our own success."

"Did he say nothing about me, father?" said Esther, trembling a little, but unable to repress her egoism.

"Yea; he asked if you were well, and sent his affectionate regards. Nay, he bade me say something which appears to refer to your discourse together when I was not present. 'Tell her,' he said, 'whatever they sentence me to, she knows they can't rob me of my vocation. With poverty for my bride, and preaching and pedagogy for my business, I am sure of a handsome establishment.' He laughed, — doubtless bearing in mind some playfulness of thine."

Mr. Lyon seemed to be looking at Esther as he smiled, but she was not near enough for him to discern the expression of her face. Just then it seemed made for melancholy rather than for playfulness. Hers was not a childish beauty; and when the sparkle of mischief, wit, and vanity was out of her eyes, and the large look of abstracted sorrow was there, you would have been surprised by a certain grandeur which the smiles had hidden. That changing face was the perfect symbol of her mixed susceptible nature, in which battle was inevitable, and the side of victory uncertain.

She began to look on all that had passed between herself and Felix as something not buried, but embalmed and kept as a relic in a

private sanctuary. The very entireness of her preoccupation about him, the perpetual repetition in her memory of all that had passed between them, tended to produce this effect. She lived with him in the past; in the future she seemed shut out from him. He was an influence above her life, rather than a part of it; some time or other, perhaps, he would be to her as if he belonged to the solemn admonishing skies, checking her self-satisfied pettiness with the suggestion of a wider life.

But not yet, — not while her trouble was so fresh. For it was still *her* trouble, and not Felix Holt's. Perhaps it was a subtraction from his power over her, that she could never think of him with pity, because he always seemed to her too great and strong to be pitied: he wanted nothing. He evaded calamity by choosing privation. The best part of a woman's love is worship; but it is hard to her to be sent away with her precious spikenard rejected, and her long tresses too, that were let fall ready to soothe the wearied feet.

While Esther was carrying these things in her heart, the January days were beginning to pass by with their wonted wintry monotony, except that there was rather more of good cheer than usual remaining from the feast of Twelfth Night among the triumphant Tories, and rather more scandal than usual excited among the mortified Dissenters by the wilfulness of their minister. He had actually mentioned Felix Holt by name in his evening sermon, and offered up a petition for him in the evening prayer, also by name, — not as " a young Ishmaelite whom,

we would fain see brought back from the lawless life of the desert, and seated in the same fold even with the sons of Judah and of Benjamin," — a suitable periphrasis which Brother Kemp threw off without any effort, and with all the felicity of a suggestive critic. Poor Mrs. Holt, indeed, even in the midst of her grief, experienced a proud satisfaction that though not a church member she was now an object of congregational remark and ministerial allusion. Feeling herself a spotless character standing out in relief on a dark background of affliction, and a practical contradiction to that extreme doctrine of human depravity which she had never "given in to," she was naturally gratified and soothed by a notice which must be a recognition. But more influential hearers were of opinion that in a man who had so many long sentences at command as Mr. Lyon, so many parentheses and modifying clauses, this naked use of a non-scriptural Treby name in an address to the Almighty was all the more offensive. In a low unlettered local preacher of the Wesleyan persuasion such things might pass; but a certain style in prayer was demanded from Independents, the most educated body in the ranks of orthodox Dissent. To Mr. Lyon such notions seemed painfully perverse, and the next morning he was declaring to Esther his resolution stoutly to withstand them, and to count nothing common or unclean on which a blessing could be asked, when the tenor of his thoughts was completely changed by a great shock of surprise which made both himself and Esther sit looking at each other in speechless amazement.

The cause was a letter brought by a special messenger from Duffield; a heavy letter addressed to Esther in a business-like manner, quite unexampled in her correspondence. And the contents of the letter were more startling than its exterior. It began: —

Madame, — Herewith we send you a brief abstract of evidence which has come within our knowledge, that the right of remainder whereby the lineal issue of Edward Bycliffe can claim possession of the estates of which the entail was settled by John Justus Transome in 1729, now first accrues to you as the sole and lawful issue of Maurice Christian Bycliffe. We are confident of success in the prosecution of this claim, which will result to you in the possession of estates to the value, at the lowest, of from five to six thousand per annum —

It was at this point that Esther, who was reading aloud, let her hand fall with the letter on her lap, and with a palpitating heart looked at her father, who looked again, in silence that lasted for two or three minutes. A certain terror was upon them both, though the thoughts that laid that weight on the tongue of each were different.

It was Mr. Lyon who spoke first.

"This, then, is what the man named Christian referred to. I distrusted him, yet it seems he spoke truly."

"But," said Esther, whose imagination ran necessarily to those conditions of wealth which she could best appreciate, "do they mean that the Transomes would be turned out of Transome Court, and that I should go and live there? It seems quite an impossible thing."

"Nay, child, I know not. I am ignorant in these things, and the thought of worldly grandeur for you hath more of terror than of gladness for me. Nevertheless we must duly weigh all things, not considering aught that befalls us as a bare event, but rather as an occasion for faithful stewardship. Let us go to my study and consider this writing further."

How this announcement, which to Esther seemed as unprepared as if it had fallen from the skies, came to be made to her by solicitors other than Batt & Cowley, the old lawyers of the Bycliffes, was by a sequence as natural — that is to say, as legally natural — as any in the world. The secret worker of the apparent wonder was Mr. Johnson, who on the very day when he wrote to give his patron, Mr. Jermyn, the serious warning that a bill was likely to be filed in Chancery against him, had carried forward with added zeal the business already commenced, of arranging with another firm his share in the profits likely to result from the prosecution of Esther Bycliffe's claim.

Jermyn's star was certainly going down, and Johnson did not feel an unmitigated grief. Beyond some troublesome declarations as to his actual share in transactions in which his name had been used, Johnson saw nothing formidable in prospect for himself. He was not going to be ruined, though Jermyn probably was; he was not a high-flier, but a mere climbing-bird, who could hold on and get his livelihood just as well if his wings were clipped a little. And in the mean time here was something to be gained in this Bycliffe business, which it was

not unpleasant to think was a nut that Jermyn had intended to keep for his own particular cracking, and which would be rather a severe astonishment to Mr. Harold Transome, whose manners towards respectable agents were such as leave a smart in a man of spirit.

Under the stimulus of small many-mixed motives like these, a great deal of business has been done in the world by well-clad and in 1833 clean-shaven men, whose names are on charity-lists, and who do not know that they are base. Mr. Johnson's character was not much more exceptional than his double chin.

No system, religious or political, I believe, has laid it down as a principle that all men are alike virtuous, or even that all the people rated for £80 houses are an honour to their species.

CHAPTER XXXVIII

> The down we rest on in our aëry dreams
> Has not been plucked from birds that live and smart:
> 'T is but warm snow, that melts not.

THE story and the prospect revealed to Esther by the lawyers' letter, which she and her father studied together, had made an impression on her very different from what she had been used to figure to herself in her many day-dreams as to the effect of a sudden elevation in rank and fortune. In her day-dreams she had not traced out the means by which such a change could be brought about; in fact, the change had seemed impossible to her, except in her little private Utopia, which, like other Utopias, was filled with delightful results, independent of processes. But her mind had fixed itself habitually on the signs and luxuries of ladyhood, for which she had the keenest perception. She had seen the very mat in her carriage, had scented the dried rose-leaves in her corridors, had felt the soft carpets under her pretty feet, and seen herself, as she rose from her sofa cushions, in the crystal panel that reflected a long drawing-room, where the conservatory flowers and the pictures of fair women left her still with the supremacy of charm. She had trodden the marble-firm gravel of her garden-walks and the soft deep turf of her lawn; she had had her servants about her filled with adoring respect, because of her kindness as well as

her grace and beauty; and she had had several accomplished cavaliers all at once suing for her hand, — one of whom, uniting very high birth with long dark eyelashes and the most distinguished talents, she secretly preferred, though his pride and hers hindered an avowal, and supplied the inestimable interest of retardation. The glimpses she had had in her brief life as a family governess, supplied her ready faculty with details enough of delightful still life to furnish her day-dreams; and no one who has not, like Esther, a strong natural prompting and susceptibility towards such things, and has at the same time suffered from the presence of opposite conditions, can understand how powerfully those minor accidents of rank which please the fastidious sense can preoccupy the imagination.

It seemed that almost everything in her day-dreams — cavaliers apart — must be found at Transome Court. But now that fancy was becoming real, and the impossible appeared possible, Esther found the balance of her attention reversed; now that her ladyhood was not simply in Utopia, she found herself arrested and painfully grasped by the means through which the ladyhood was to be obtained. To her inexperience this strange story of an alienated inheritance, of such a last representative of pure-blooded lineage as old Thomas Transome the bill-sticker, above all, of the dispossession hanging over those who actually held, and had expected always to hold, the wealth and position which were suddenly announced to be rightly hers, — all these things made a pic-

ture, not for her own tastes and fancies to float in with Elysian indulgence, but in which she was compelled to gaze on the degrading, hard experience of other human beings, and on a humiliating loss which was the obverse of her own proud gain. Even in her times of most untroubled egoism Esther shrank from anything ungenerous; and the fact that she had a very lively image of Harold Transome and his gypsy-eyed boy in her mind gave additional distinctness to the thought that if she entered they must depart. Of the elder Transomes she had a dimmer vision, and they were necessarily in the background to her sympathy.

She and her father sat with their hands locked, as they might have done if they had been listening to a solemn oracle in the days of old revealing unknown kinship and rightful heirdom. It was not that Esther had any thought of renouncing her fortune; she was incapable, in these moments, of condensing her vague ideas and feelings into any distinct plan of action, nor indeed did it seem that she was called upon to act with any promptitude. It was only that she was conscious of being strangely awed by something that was called good fortune; and the awe shut out any scheme of rejection as much as any triumphant joy in acceptance. Her first father, she learned, had died disappointed and in wrongful imprisonment, and an undefined sense of Nemesis seemed half to sanctify her inheritance, and counteract its apparent arbitrariness.

Felix Holt was present in her mind throughout; what he would say was an imaginary com-

mentary that she was constantly framing, and the words that she most frequently gave him — for she dramatized under the inspiration of a sadness slightly bitter — were of this kind: "That is clearly your destiny, — to be aristocratic, to be rich. I always saw that our lots lay widely apart. You are not fit for poverty, or any work of difficulty. But remember what I once said to you about a vision of consequences; take care where your fortune leads you."

Her father had not spoken since they had ended their study and discussion of the story and the evidence as it was presented to them. Into this he had entered with his usual penetrating activity; but he was so accustomed to the impersonal study of narrative, that even in these exceptional moments the habit of half a century asserted itself, and he seemed sometimes not to distinguish the case of Esther's inheritance from a story in ancient history, until some detail recalled him to the profound feeling that a great, great change might be coming over the life of this child who was so close to him. At last he relapsed into total silence, and for some time Esther was not moved to interrupt it. He had sunk back in his chair, with his hand locked in hers, and was pursuing a sort of prayerful meditation; he lifted up no formal petition, but it was as if his soul travelled again over the facts he had been considering in the company of a guide ready to inspire and correct him. He was striving to purify his feeling in this matter from selfish or worldly dross, — a striving which is that prayer without ceas-

ing, sure to wrest an answer by its sublime importunity.

There is no knowing how long they might have sat in this way, if it had not been for the inevitable Lyddy reminding them dismally of dinner.

"Yes, Lyddy, we come," said Esther; and then, before moving —

"Is there any advice you have in your mind for me, father?" The sense of awe was growing in Esther. Her intensest life was no longer in her dreams, where she made things to her own mind; she was moving in a world charged with forces.

"Not yet, my dear, — save this: that you will seek special illumination in this juncture, and, above all, be watchful that your soul be not lifted up within you by what, rightly considered, is rather an increase of charge, and a call upon you to walk along a path which is indeed easy to the flesh, but dangerous to the spirit."

"You would always live with me, father?" Esther spoke under a strong impulse, — partly affection, partly the need to grasp at some moral help. But she had no sooner uttered the words than they raised a vision, showing, as by a flash of lightning, the incongruity of that past which had created the sanctities and affections of her life with that future which was coming to her. . . . The little, rusty old minister, with the one luxury of his Sunday evening pipe smoked up the kitchen chimney, coming to live in the midst of grandeur . . . but no! her father, with the grandeur of his past sorrow and his long struggling labours, forsaking his vocation, and vul-

garly accepting an existence unsuited to him. . . . Esther's face flushed with the excitement of this vision and its reversed interpretation, which five months ago she would have been incapable of seeing. Her question to her father seemed like a mockery; she was ashamed. He answered slowly, —

"Touch not that chord yet, child. I must learn to think of thy lot according to the demands of Providence. We will rest awhile from the subject; and I will seek calmness in my ordinary duties."

The next morning nothing more was said. Mr. Lyon was absorbed in his sermon-making, for it was near the end of the week, and Esther was obliged to attend to her pupils. Mrs. Holt came by invitation with little Job to share their dinner of roast-meat; and after much of what the minister called unprofitable discourse, she was quitting the house when she hastened back with an astonished face, to tell Mr. Lyon and Esther, who were already in wonder at crashing, thundering sounds on the pavement, that there was a carriage stopping and stamping at the entry into Malthouse Yard, with "all sorts of fine liveries," and a lady and gentleman inside. Mr. Lyon and Esther looked at each other, both having the same name in their minds.

"If it 's Mr. Transome or somebody else as is great, Mr. Lyon," urged Mrs. Holt, "you 'll remember my son, and say he 's got a mother with a character they may inquire into as much as they like. And never mind what Felix says, for he 's so masterful he 'd stay in prison and be transported whether or no, only to have his own

way. For it 's not to be thought but what the great people could get him off if they would; and it 's very hard with a King in the country and all the texts in Proverbs about the King's countenance, and Solomon and the live baby — "

Mr. Lyon lifted up his hand deprecatingly, and Mrs. Holt retreated from the parlour-door to a corner of the kitchen, the outer doorway being occupied by Dominic, who was inquiring if Mr. and Miss Lyon were at home, and could receive Mrs. Transome and Mr. Harold Transome. While Dominic went back to the carriage, Mrs. Holt escaped with her tiny companion to Zachary's, the pew-opener, observing to Lyddy that she knew herself, and was not that woman to stay where she might not be wanted; whereupon Lyddy, differing fundamentally, admonished her parting ear that it was well if she knew herself to be dust and ashes, — silently extending the application of this remark to Mrs. Transome, as she saw the tall lady sweep in arrayed in her rich black and fur, with that fine gentleman behind her whose thick topknot of wavy hair, sparkling ring, dark complexion, and general air of worldly exaltation unconnected with chapel, were painfully suggestive to Lyddy of Herod, Pontius Pilate, or the much-quoted Gallio.

Harold Transome, greeting Esther gracefully, presented his mother, whose eagle-like glance, fixed on her from the first moment of entering, seemed to Esther to pierce her through. Mrs. Transome hardly noticed Mr. Lyon, not from studied haughtiness, but from sheer men-

tal inability to consider him, — as a person ignorant of natural history is unable to consider a fresh-water polype otherwise than as a sort of animated weed, certainly not fit for table. But Harold saw that his mother was agreeably struck by Esther, who indeed showed to much advantage. She was not at all taken by surprise, and maintained a dignified quietude; but her previous knowledge and reflection about the possible dispossession of these Transomes gave her a softened feeling towards them which tinged her manners very agreeably.

Harold was carefully polite to the minister, throwing out a word to make him understand that he had an important part in the important business which had brought this unannounced visit; and the four made a group seated not far off each other near the window, Mrs. Transome and Esther being on the sofa.

"You must be astonished at a visit from me, Miss Lyon," Mrs. Transome began; "I seldom come to Treby Magna. Now I see you, the visit is an unexpected pleasure; but the cause of my coming is business of a serious nature, which my son will communicate to you."

"I ought to begin by saying that what I have to announce to you is the reverse of disagreeable, Miss Lyon," said Harold, with lively ease. "I don't suppose the world would consider it very good news for me; but a rejected candidate, Mr. Lyon," Harold went on, turning graciously to the minister, "begins to be inured to loss and misfortune."

"Truly, sir," said Mr. Lyon, with a rather sad solemnity, "your allusion hath a grievous

bearing for me, but I will not retard your present purpose by further remark."

"You will never guess what I have to disclose," said Harold, again looking at Esther, "unless, indeed, you have had some previous intimation of it."

"Does it refer to law and inheritance?" said Esther, with a smile. She was already brightened by Harold's manner. The news seemed to be losing its chillness, and to be something really belonging to warm, comfortable, interesting life.

"Then you have already heard of it?" said Harold, inwardly vexed, but sufficiently prepared not to seem so.

"Only yesterday," said Esther, quite simply. "I received a letter from some lawyers with a statement of many surprising things, showing that I was an heiress," — here she turned very prettily to address Mrs. Transome, — "which, as you may imagine, is one of the last things I could have supposed myself to be."

"My dear," said Mrs. Transome with elderly grace, just laying her hand for an instant on Esther's, "it is a lot that would become you admirably."

Esther blushed, and said playfully, —

"Oh, I know what to buy with fifty pounds a-year, but I know the price of nothing beyond that."

Her father sat looking at her through his spectacles, stroking his chin. It was amazing to herself that she was taking so lightly now what had caused her such deep emotion yesterday.

"I dare say, then," said Harold, "you are more fully possessed of particulars than I am.

So that my mother and I need only tell you what no one else can tell you, — that is, what are her and my feelings and wishes under these new and unexpected circumstances."

"I am most anxious," said Esther, with a grave, beautiful look of respect to Mrs. Transome, — "most anxious on that point. Indeed, being of course in uncertainty about it, I have not yet known whether I could rejoice." Mrs. Transome's glance had softened. She liked Esther to look at her.

"Our chief anxiety," she said, knowing what Harold wished her to say, "is that there may be no contest, no useless expenditure of money. Of course we will surrender what can be rightfully claimed."

"My mother expresses our feeling precisely, Miss Lyon," said Harold. "And I 'm sure, Mr. Lyon, you will understand our desire."

"Assuredly, sir. My daughter would in any case have had my advice to seek a conclusion which would involve no strife. We endeavour, sir, in our body, to hold to the apostolic rule that one Christian brother should not go to law with another; and I, for my part, would extend this rule to all my fellow-men, apprehending that the practice of our courts is little consistent with the simplicity that is in Christ."

"If it is to depend on my will," said Esther, "there is nothing that would be more repugnant to me than any struggle on such a subject. But can't the lawyers go on doing what they will in spite of me? It seems that this is what they mean."

"Not exactly," said Harold, smiling. "Of

course they live by such struggles as you dislike. But we can thwart them by determining not to quarrel. It is desirable that we should consider the affair together, and put it into the hands of honourable solicitors. I assure you we Transomes will not contend for what is not our own."

"And this is what I have come to beg of you," said Mrs. Transome. "It is that you will come to Transome Court, and let us take full time to arrange matters. Do oblige me: you shall not be teased more than you like by an old woman; you shall do just as you please, and become acquainted with your future home, since it is to be yours. I can tell you a world of things that you will want to know; and the business can proceed properly."

"Do consent," said Harold, with winning brevity.

Esther was flushed, and her eyes were bright. It was impossible for her not to feel that the proposal was a more tempting step towards her change of condition than she could have thought of beforehand. She had forgotten that she was in any trouble. But she looked towards her father, who was again stroking his chin, as was his habit when he was doubting and deliberating.

"I hope you do not disapprove of Miss Lyon's granting us this favour?" said Harold to the minister.

"I have nothing to oppose to it, sir, if my daughter's own mind is clear as to her course."

"You will come, — now, — with us," said Mrs. Transome, persuasively. "You will go back with us in the carriage."

Harold was highly gratified with the perfec-

tion of his mother's manner on this occasion, which he had looked forward to as difficult. Since he had come home again, he had never seen her so much at her ease, or with so much benignancy in her face. The secret lay in the charm of Esther's sweet young deference, a sort of charm that had not before entered into Mrs. Transome's elderly life. Esther's pretty behaviour, it must be confessed, was not fed entirely from lofty moral sources: over and above her really generous feeling, she enjoyed Mrs. Transome's accent, the high-bred quietness of her speech, the delicate odour of her drapery. She had always thought that life must be particularly easy if one could pass it among refined people; and so it seemed at this moment. She wished, unmixedly, to go to Transome Court.

"Since my father has no objection," she said, "and you urge me so kindly. But I must beg for time to pack up a few clothes."

"By all means," said Mrs. Transome. "We are not at all pressed."

When Esther had left the room, Harold said, "Apart from our immediate reason for coming, Mr. Lyon, I could have wished to see you about these unhappy consequences of the election contest. But you will understand that I have been much preoccupied with private affairs."

"You have well said that the consequences are unhappy, sir. And but for a reliance on something more than human calculation, I know not which I should most bewail, — the scandal which wrong-dealing has brought on right principles, or the snares which it laid for the feet

of a young man who is dear to me. 'One soweth, and another reapeth,' is a verity that applies to evil as well as good."

"You are referring to Felix Holt. I have not neglected steps to secure the best legal help for the prisoners; but I am given to understand that Holt refuses any aid from me. I hope he will not go rashly to work in speaking in his own defence without any legal instruction. It is an opprobrium of our law that no counsel is allowed to plead for the prisoner in cases of felony. A ready tongue may do a man as much harm as good in a court of justice. He piques himself on making a display, and displays a little too much."

"Sir, you know him not," said the little minister, in his deeper tone. "He would not accept, even if it were accorded, a defence wherein the truth was screened or avoided, — not from a vainglorious spirit of self-exhibition, for he hath a singular directness and simplicity of speech; but from an averseness to a profession wherein a man may without shame seek to justify the wicked for reward, and take away the righteousness of the righteous from him."

"It 's a pity a fine young fellow should do himself harm by fanatical notions of that sort. I could at least have procured the advantage of first-rate consultation. He did n't look to me like a dreamy personage."

"Nor is he dreamy; rather, his excess lies in being too practical."

"Well, I hope you will not encourage him in such irrationality: the question is not one of misrepresentation, but of adjusting fact so

as to raise it to the power of evidence. Don't you see that?"

"I do, I do. But I distrust not Felix Holt's discernment in regard to his own case. He builds not on doubtful things, and hath no illusory hopes; on the contrary, he is of a too scornful incredulity where I would fain see a more childlike faith. But he will hold no belief without action corresponding thereto; and the occasion of his return to this his native place at a time which has proved fatal, was no other than his resolve to hinder the sale of some drugs, which had chiefly supported his mother, but which his better knowledge showed him to be pernicious to the human frame. He undertook to support her by his own labour; but, sir, I pray you to mark, — and old as I am, I will not deny that this young man instructs me herein, — I pray you to mark the poisonous confusion of good and evil which is the wide-spreading effect of vicious practices. Through the use of undue electioneering means, — concerning which, however, I do not accuse you farther than of having acted the part of him who washes his hands when he delivers up to others the exercise of an iniquitous power, — Felix Holt is, I will not scruple to say, the innocent victim of a riot; and that deed of strict honesty, whereby he took on himself the charge of his aged mother, seems now to have deprived her of sufficient bread, and is even an occasion of reproach to him from the weaker brethren."

"I shall be proud to supply her as amply as you think desirable," said Harold, not enjoying this lecture.

"I will pray you to speak of this question with my daughter, who, it appears, may herself have large means at command, and would desire to minister to Mrs. Holt's needs with all friendship and delicacy. For the present, I can take care that she lacks nothing essential."

As Mr. Lyon was speaking, Esther reentered, equipped for her drive. She laid her hand on her father's arm, and said, "You will let my pupils know at once, will you, father?"

"Doubtless, my dear," said the old man, trembling a little under the feeling that this departure of Esther's was a crisis. Nothing again would be as it had been in their mutual life. But he feared that he was being mastered by a too tender self-regard, and struggled to keep himself calm.

Mrs. Transome and Harold had both risen.

"If you are quite ready, Miss Lyon," said Harold, divining that the father and daughter would like to have an unobserved moment, "I will take my mother to the carriage, and come back for you."

When they were alone, Esther put her hands on her father's shoulders and kissed him.

"This will not be a grief to you, I hope, father? You think it is better that I should go?"

"Nay, child, I am weak. But I would fain be capable of a joy quite apart from the accidents of my aged earthly existence, which, indeed, is a petty and almost dried-up fountain, — whereas to the receptive soul the river of life pauseth not, nor is diminished."

"Perhaps you will see Felix Holt again and tell him everything?"

"Shall I say aught to him for you?"

"Oh, no; only that Job Tudge has a little flannel shirt and a box of lozenges," said Esther, smiling. "Ah, I hear Mr. Transome coming back. I must say good-by to Lyddy, else she will cry over my hard heart."

In spite of all the grave thoughts that had been, Esther felt it a very pleasant as well as new experience to be led to the carriage by Harold Transome, to be seated on soft cushions, and bowled along, looked at admiringly and deferentially by a person opposite, whom it was agreeable to look at in return, and talked to with suavity and liveliness. Towards what prospect was that easy carriage really leading her? She could not be always asking herself Mentor-like questions. Her young bright nature was rather weary of the sadness that had grown heavier in these last weeks, like a chill white mist hopelessly veiling the day. Her fortune was beginning to appear worthy of being called good fortune. She had come to a new stage in her journey; a new day had arisen on new scenes, and her young untired spirit was full of curiosity.

CHAPTER XXXIX

No man believes that many-textured knowledge and skill — as a just idea of the solar system, or the power of painting flesh or of reading written harmonies — can come late and of a sudden; yet many will not stick at believing that happiness can come at any day and hour solely by a new disposition of events; though there is nought least capable of a magical production than a mortal's happiness, which is mainly a complex of habitual relations and dispositions not to be wrought by news from foreign parts, or any whirling of fortune's wheel for one on whose brow Time has written legibly.

SOME days after Esther's arrival at Transome Court, Denner, coming to dress Mrs. Transome before dinner, — a labour of love for which she had ample leisure now, — found her mistress seated with more than ever of that marble aspect of self-absorbed suffering, which to the waiting-woman's keen observation had been gradually intensifying itself during the past week. She had tapped at the door without having been summoned, and she had ventured to enter though she had heard no voice saying "Come in."

Mrs. Transome had on a dark warm dressing-gown, hanging in thick folds about her, and she was seated before a mirror which filled a panel from the floor to the ceiling. The room was bright with the light of the fire and of wax candles. For some reason, contrary to her usual practice, Mrs. Transome had herself unfastened her abundant gray hair, which rolled backward in a pale sunless stream over her dark dress. She was seated before the mirror apparently looking at herself, her brow knit in one deep

furrow, and her jewelled hands laid one above the other on her knee. Probably she had ceased to see the reflection in the mirror, for her eyes had the fixed wide-open look that belongs not to examination, but to reverie. Motionless in that way, her clear-cut features keeping distinct record of past beauty, she looked like an image faded, dried, and bleached by uncounted suns, rather than a breathing woman who had numbered the years as they passed, and had a consciousness within her which was the slow deposit of those ceaseless rolling years.

Denner, with all her ingrained and systematic reserve, could not help showing signs that she was startled, when, peering from between her half-closed eyelids, she saw the motionless image in the mirror opposite to her as she entered. Her gentle opening of the door had not roused her mistress, to whom the sensations produced by Denner's presence were as little disturbing as those of a favourite cat. But the slight cry, and the start reflected in the glass, were unusual enough to break the reverie; Mrs. Transome moved, leaned back in her chair, and said, —

"So you 're come at last, Denner?"

"Yes, madam; it is not late. I 'm sorry you should have undone your hair yourself."

"I undid it to see what an old hag I am. These fine clothes you put on me, Denner, are only a smart shroud."

"Pray don't talk so, madam. If there 's anybody does n't think it pleasant to look at you, so much the worse for them. For my part, I 've seen no young ones fit to hold up your train. Look at your likeness down below; and

though you 're older now, what signifies? I would n't be Letty in the scullery because she 's got red cheeks. She may n't know she 's a poor creature, but I know it, and that 's enough for me: I know what sort of a dowdy draggletail she 'll be in ten years' time. I would change with nobody, madam. And if troubles were put up to market, I 'd sooner buy old than new. It 's something to have seen the worst."

" A woman never has seen the worst till she is old, Denner," said Mrs. Transome, bitterly.

The keen little waiting-woman was not clear as to the cause of her mistress's added bitterness; but she rarely brought herself to ask questions, when Mrs. Transome did not authorize them by beginning to give her information. Banks the bailiff and the head-servant had nodded and winked a good deal over the certainty that Mr. Harold was " none so fond " of Jermyn, but this was a subject on which Mrs. Transome had never made up her mind to speak, and Denner knew nothing definite. Again, she felt quite sure that there was some important secret connected with Esther's presence in the house; she suspected that the close Dominic knew the secret, and was more trusted than she was, in spite of her forty years' service; but any resentment on this ground would have been an entertained reproach against her mistress, inconsistent with Denner's creed and character. She inclined to the belief that Esther was the immediate cause of the new discontent.

" If there 's anything worse coming to you, I should like to know what it is, madam," she said, after a moment's silence, speaking always

in the same low quick way, and keeping up her quiet labours. "When I awake at cock-crow, I 'd sooner have one real grief on my mind than twenty false. It 's better to know one 's robbed than to think one 's going to be murdered."

"I believe you are the creature in the world that loves me best, Denner; yet you will never understand what I suffer. It 's of no use telling you. There 's no folly in you, and no heart-ache. You are made of iron. You have never had any trouble."

"I 've had some of your trouble, madam."

"Yes, you good thing; but as a sick-nurse, that never caught the fever. You never even had a child."

"I can feel for things I never went through. I used to be sorry for the poor French Queen when I was young; I 'd have lain cold for her to lie warm. I know people have feelings according to their birth and station. And you always took things to heart, madam, beyond anybody else. But I hope there 's nothing new, to make you talk of the worst."

"Yes, Denner, there is, — there is," said Mrs. Transome, speaking in a low tone of misery, while she bent for her head-dress to be pinned on.

"Is it this young lady?"

"Why, what do you think about her, Denner?" said Mrs. Transome, in a tone of more spirit, rather curious to hear what the old woman would say.

"I don't deny she 's graceful, and she has a pretty smile and very good manners: it 's quite unaccountable by what Banks says about her

father. I know nothing of those Treby townsfolk myself, but for my part I 'm puzzled. I 'm fond of Mr. Harold. I always shall be, madam. I was at his bringing into the world, and nothing but his doing wrong by you would turn me against him. But the servants all say he 's in love with Miss Lyon."

"I wish it were true, Denner," said Mrs. Transome, energetically. "I wish he were in love with her, so that she could master him, and make him do what she pleased."

"Then it is not true, — what they say?"

"Not true that she will ever master him. No woman ever will. He will make her fond of him, and afraid of him. That 's one of the things you have never gone through, Denner. A woman's love is always freezing into fear. She wants everything, she is secure of nothing. This girl has a fine spirit, — plenty of fire and pride and wit. Men like such captives, as they like horses that champ the bit and paw the ground; they feel more triumph in their mastery. What is the use of a woman's will? — if she tries, she does n't get it, and she ceases to be loved. God was cruel when he made women."

Denner was used to such outbursts as this. Her mistress's rhetoric and temper belonged to her superior rank, her grand person, and her piercing black eyes. Mrs. Transome had a sense of impiety in her words which made them all the more tempting to her impotent anger. The waiting-woman had none of that awe which could be turned into defiance; the Sacred Grove was a common thicket to her.

"It may n't be good luck to be a woman,"

she said. "But one begins with it from a baby; one gets used to it. And I should n't like to be a man, — to cough so loud, and stand straddling about on a wet day, and be so wasteful with meat and drink. They 're a coarse lot, I think. Then I need n't make a trouble of this young lady, madam," she added, after a moment's pause.

"No, Denner. I like her. If that were all, — I should like Harold to marry her. It would be the best thing. If the truth were known, — and it will be known soon, — the estate is hers by law, — such law as it is. It 's a strange story; she 's a Bycliffe really."

Denner did not look amazed, but went on fastening her mistress's dress, as she said, —

"Well, madam, I was sure there was something wonderful at the bottom of it. And turning the old lawsuits and everything else over in my mind, I thought the law might have something to do with it. Then she is a born lady?"

"Yes; she has good blood in her veins."

"We talked that over in the housekeeper's room, — what a hand and an instep she has, and how her head is set on her shoulders, — almost like your own, madam. But her lightish complexion spoils her, to my thinking. And Dominic said Mr. Harold never admired that sort of woman before. There 's nothing that smooth fellow could n't tell you if he would: he knows the answers to riddles before they 're made. However, he knows how to hold his tongue; I 'll say that for him. And so do I, madam."

"Yes, yes; you will not talk of it till other people are talking of it."

"And so, if Mr. Harold married her, it would save all fuss and mischief?"

"Yes, about the estate."

"And he seems inclined; and she 'll not refuse him, I 'll answer for it. And you like her, madam. There 's everything to set your mind at rest."

Denner was putting the finishing-touch to Mrs. Transome's dress by throwing an Indian scarf over her shoulders, and so completing the contrast between the majestic lady in costume and the dishevelled Hecuba-like woman whom she had found half an hour before.

"I am not at rest!" Mrs. Transome said, with slow distinctness, moving from the mirror to the window, where the blind was not drawn down, and she could see the chill white landscape and the far-off unheeding stars.

Denner, more distressed by her mistress's suffering than she could have been by anything else, took up with the instinct of affection a gold vinaigrette which Mrs. Transome often liked to carry with her, and going up to her, put it into her hand gently. Mrs. Transome grasped the little woman's hand hard, and held it so.

"Denner," she said in a low tone, "if I could choose at this moment, I would choose that Harold should never have been born."

"Nay, my dear" (Denner had only once before in her life said "my dear" to her mistress), "it was a happiness to you then."

"I don't believe I felt the happiness then as I feel the misery now. It is foolish to say people can't feel much when they are getting old. Not pleasure, perhaps, — little comes.

But they can feel they are forsaken, — why, every fibre in me seems to be a memory that makes a pang. They can feel that all the love in their lives is turned to hatred or contempt."

"Not mine, madam, not mine. Let what would be, I should want to live for your sake, for fear you should have nobody to do for you as I would."

"Ah, then, you are a happy woman, Denner; you have loved somebody for forty years who is old and weak now, and can't do without you."

The sound of the dinner-gong resounded below, and Mrs. Transome let the faithful hand fall again.

CHAPTER XL

She's beautiful; and therefore to be wooed:
She is a woman; therefore to be won.

Henry VI.

IF Denner had had a suspicion that Esther's presence at Transome Court was not agreeable to her mistress, it was impossible to entertain such a suspicion with regard to the other members of the family. Between her and little Harry there was an extraordinary fascination. This creature, with the soft broad brown cheeks, low forehead, great black eyes, tiny well-defined nose, fierce biting tricks towards every person and thing he disliked, and insistence on entirely occupying those he liked, was a human specimen such as Esther had never seen before, and she seemed to be equally original in Harry's experience. At first sight her light complexion and her blue gown, probably also her sunny smile and her hands stretched out towards him, seemed to make a show for him as of a new sort of bird; he threw himself backward against his "Gappa," as he called old Mr. Transome, and stared at this new-comer with the gravity of a wild animal. But she had no sooner sat down on the sofa in the library than he climbed up to her, and began to treat her as an attractive object in natural history, snatched up her curls with his brown fist; and, discovering that there was a little ear under them, pinched it and blew into it, pulled at her coronet of plaits, and seemed to discover with

satisfaction that it did not grow at the summit of her head, but could be dragged down and altogether undone. Then finding that she laughed, tossed him back, kissed, and pretended to bite him, — in fact, was an animal that understood fun, — he rushed off and made Dominic bring a small menagerie of white-mice, squirrels, and birds, with Moro, the black spaniel, to make her acquaintance. Whomsoever Harry liked, it followed that Mr. Transome must like: Gappa, along with Nimrod the retriever, was part of the menagerie, and perhaps endured more than all the other live creatures in the way of being tumbled about. Seeing that Esther bore having her hair pulled down quite merrily, and that she was willing to be harnessed and beaten, the old man began to confide to her, in his feeble, smiling, and rather jerking fashion, Harry's remarkable feats: how he had one day, when Gappa was asleep, unpinned a whole drawerful of beetles, to see if they would fly away; then disgusted with their stupidity, was about to throw them all on the ground and stamp on them, when Dominic came in and rescued these valuable specimens; also, how he had subtly watched Mrs. Transome at the cabinet where she kept her medicines, and when she had left it for a little while without locking it, had gone to the drawers and scattered half the contents on the floor. But what old Mr. Transome thought the most wonderful proof of an almost preternatural cleverness was that Harry would hardly ever talk, but preferred making inarticulate noises, or combining syllables after a method of his own.

"He can talk well enough if he likes," said Gappa, evidently thinking that Harry, like the monkeys, had deep reasons for his reticence.

"You mind him," he added, nodding at Esther, and shaking with low-toned laughter. "You 'll hear; he knows the right names of things well enough, but he likes to make his own. He 'll give you one all to yourself before long."

And when Harry seemed to have made up his mind distinctly that Esther's name was "Boo," Mr. Transome nodded at her with triumphant satisfaction, and then told her in a low whisper, looking round cautiously beforehand, that Harry would never call Mrs. Transome "Gamma," but always "Bite."

"It 's wonderful!" said he, laughing slyly.

The old man seemed so happy now in the new world created for him by Dominic and Harry, that he would perhaps have made a holocaust of his flies and beetles if it had been necessary in order to keep this living, lively kindness about him. He no longer confined himself to the library, but shuffled along from room to room, staying and looking on at what was going forward wherever he did not find Mrs. Transome alone.

To Esther the sight of this feeble-minded, timid, paralytic man, who had long abdicated all mastery over the things that were his, was something piteous. Certainly this had never been part of the furniture she had imagined for the delightful aristocratic dwelling in her Utopia; and the sad irony of such a lot impressed her the more because in her father she was accustomed to age accompanied with mental acumen and

activity. Her thoughts went back in conjecture over the past life of Mr. and Mrs. Transome, a couple so strangely different from each other. She found it impossible to arrange their existence in the seclusion of this fine park and in this lofty large-roomed house, where it seemed quite ridiculous to be anything so small as a human being, without finding it rather dull. Mr. Transome had always had his beetles; but Mrs. Transome — It was not easy to conceive that the husband and wife had ever been very fond of each other.

Esther felt at her ease with Mrs. Transome; she was gratified by the consciousness — for on this point Esther was very quick — that Mrs. Transome admired her, and looked at her with satisfied eyes. But when they were together in the early days of her stay, the conversation turned chiefly on what happened in Mrs. Transome's youth, — what she wore when she was presented at Court, — who were the most distinguished and beautiful women at that time, — the terrible excitement of the French Revolution, — the emigrants she had known, and the history of various titled members of the Lingon family. And Esther, from native delicacy, did not lead to more recent topics of a personal kind. She was copiously instructed that the Lingon family was better than that even of the elder Transomes, and was privileged with an explanation of the various quarterings, which proved that the Lingon blood had been continually enriched. Poor Mrs. Transome, with her secret bitterness and dread, still found a flavour in this sort of pride; none the less because certain deeds

of her own life had been in fatal inconsistency with it. Besides, genealogies entered into her stock of ideas, and her talk on such subjects was as necessary as the notes of the linnet or the blackbird. She had no ultimate analysis of things that went beyond blood and family, — the Herons of Fenshore or the Badgers of Hillbury. She had never seen behind the canvas with which her life was hung. In the dim background there was the burning mount and the tables of the law; in the foreground there was Lady Debarry privately gossiping about her and Lady Wyvern finally deciding not to send her invitations to dinner. Unlike that Semiramis who made laws to suit her practical license, she lived, poor soul, in the midst of desecrated sanctities, and of honours that looked tarnished in the light of monotonous and weary suns. Glimpses of the Lingon heraldry in their freshness were interesting to Esther; but it occurred to her that when she had known about them a good while they would cease to be succulent themes of converse or meditation, and Mrs. Transome, having known them all along, might have felt a vacuum in spite of them.

Nevertheless it was entertaining at present to be seated on soft cushions with her netting before her, while Mrs. Transome went on with her embroidery, and told in that easy phrase, and with that refined, high-bred tone and accent which she possessed in perfection, family stories that to Esther were like so many novelettes: what diamonds were in the Earl's family, own cousins to Mrs. Transome: how poor Lady Sara's husband went off into jealous madness only a month

after their marriage, and dragged that sweet blue-eyed thing by the hair; and how the brilliant Fanny, having married a country parson, became so niggardly that she had gone about almost begging for fresh eggs from the farmers' wives, though she had done very well with her six sons, as there was a bishop and no end of interest in the family, and two of them got appointments in India. At present Mrs. Transome did not touch at all on her own time of privation, or her troubles with her eldest son, or on anything that lay very close to her heart. She conversed with Esther, and acted the part of hostess as she performed her toilet and went on with her embroidery: these things were to be done whether one were happy or miserable. Even the patriarch Job, if he had been a gentleman of the modern West, would have avoided picturesque disorder and poetical laments; and the friends who called on him, though not less disposed than Bildad the Shuhite to hint that their unfortunate friend was in the wrong, would have sat on chairs and held their hats in their hands. The harder problems of our life have changed less than our manners; we wrestle with the old sorrows, but more decorously. Esther's inexperience prevented her from divining much about this fine gray-haired woman, whom she could not help perceiving to stand apart from the family group, as if there were some cause of isolation for her both within and without. To her young heart there was a peculiar interest in Mrs. Transome. An elderly woman, whose beauty, position, and graceful kindness towards herself made deference to her

spontaneous, was a new figure in Esther's experience. Her quick light movement was always ready to anticipate what Mrs. Transome wanted; her bright apprehension and silvery speech were always ready to cap Mrs. Transome's narratives or instructions even about doses and liniments with some lively commentary. She must have behaved charmingly; for one day when she had tripped across the room to put the screen just in the right place, Mrs. Transome said, taking her hand, "My dear, you make me wish I had a daughter!"

That was pleasant; and so it was to be decked by Mrs. Transome's own hands in a set of turquoise ornaments, which became her wonderfully, worn with a white cashmere dress, which was also insisted on. Esther never reflected that there was a double intention in these pretty ways towards her; with young generosity, she was rather preoccupied by the desire to prove that she herself entertained no low triumph in the fact that she had rights prejudicial to this family whose life she was learning. And besides, through all Mrs. Transome's perfect manners there pierced some undefinable indications of a hidden anxiety much deeper than anything she could feel about this affair of the estate, — to which she often alluded slightly as a reason for informing Esther of something. It was impossible to mistake her for a happy woman; and young speculation is always stirred by discontent for which there is no obvious cause. When we are older, we take the uneasy eyes and the bitter lips more as a matter of course.

But Harold Transome was more communica-

tive about recent years than his mother was. He thought it well that Esther should know how the fortune of his family had been drained by law expenses, owing to suits mistakenly urged by her family; he spoke of his mother's lonely life and pinched circumstances, of her lack of comfort in her eldest son, and of the habit she had consequently acquired of looking at the gloomy side of things. He hinted that she had been accustomed to dictate, and that, as he had left her when he was a boy, she had perhaps indulged the dream that he would come back a boy. She was still sore on the point of his politics. These things could not be helped; but so far as he could, he wished to make the rest of her life as cheerful as possible.

Esther listened eagerly, and took these things to heart. The claim to an inheritance, the sudden discovery of a right to a fortune held by others, was acquiring a very distinct and unexpected meaning for her. Every day she was getting more clearly into her imagination what it would be to abandon her own past, and what she would enter into in exchange for it; what it would be to disturb a long possession, and how difficult it was to fix a point at which the disturbance might begin, so as to be contemplated without pain.

Harold Transome's thoughts turned on the same subject, but accompanied by a different state of feeling and with more definite resolutions. He saw a mode of reconciling all difficulties, which looked pleasanter to him the longer he looked at Esther. When she had been hardly a week in the house, he had made up his mind to

marry her; and it had never entered into that mind that the decision did not rest entirely with his inclination. It was not that he thought slightly of Esther's demands; he saw that she would require considerable attractions to please her, and that there were difficulties to be overcome. She was clearly a girl who must be wooed; but Harold did not despair of presenting the requisite attractions, and the difficulties gave more interest to the wooing than he could have believed. When he had said that he would not marry an Englishwoman, he had always made a mental reservation in favour of peculiar circumstances; and now the peculiar circumstances were come. To be deeply in love was a catastrophe not likely to happen to him; but he was readily amorous. No woman could make him miserable, but he was sensitive to the presence of women, and was kind to them; not with grimaces, like a man of mere gallantry, but beamingly, easily, like a man of genuine good-nature. And each day that he was near Esther, the solution of all difficulties by marriage became a more pleasing prospect; though he had to confess to himself that the difficulties did not diminish on a nearer view, in spite of the flattering sense that she brightened at his approach.

Harold was not one to fail in a purpose for want of assiduity. After an hour or two devoted to business in the morning, he went to look for Esther, and if he did not find her at play with Harry and old Mr. Transome, or chatting with his mother, he went into the drawing-room, where she was usually either seated with a book on her knee and " making a bed for her cheek "

with one little hand, while she looked out of the window, or else standing in front of one of the full-length family portraits with an air of rumination. Esther found it impossible to read in these days; her life was a book which she seemed herself to be constructing, — trying to make character clear before her, and looking into the ways of destiny.

The active Harold had almost always something definite to propose by way of filling the time: if it were fine, she must walk out with him and see the grounds; and when the snow melted and it was no longer slippery, she must get on horseback and learn to ride. If they stayed indoors, she must learn to play at billiards, or she must go over the house and see the pictures he had had hung anew, or the costumes he had brought from the East, or come into his study and look at the map of the estate, and hear what — if it had remained in his family — he had intended to do in every corner of it in order to make the most of its capabilities.

About a certain time in the morning Esther had learned to expect him. Let every wooer make himself strongly expected; he may succeed by dint of being absent, but hardly in the first instance. One morning Harold found her in the drawing-room, leaning against a console-table, and looking at the full-length portrait of a certain Lady Betty Transome, who had lived a century and a half before, and had the usual charm of ladies in Sir Peter Lely's style.

"Don't move, pray," he said on entering; "you look as if you were standing for your own portrait."

"I take that as an insinuation," said Esther, laughing, and moving towards her seat on an ottoman near the fire, "for I notice almost all the portraits are in a conscious, affected attitude. That fair Lady Betty looks as if she had been drilled into that posture, and had not will enough of her own ever to move again unless she had a little push given to her."

"She brightens up that panel well with her long satin skirt," said Harold, as he followed Esther, "but alive I dare say she would have been less cheerful company."

"One would certainly think that she had just been unpacked from silver paper. Ah, how chivalrous you are!" said Esther, as Harold, kneeling on one knee, held her silken netting-stirrup for her to put her foot through. She had often fancied pleasant scenes in which such homage was rendered to her, and the homage was not disagreeable now it was really come; but strangely enough, a little darting sensation at that moment was accompanied by the vivid remembrance of some one who had never paid the least attention to her foot. There had been a slight blush, such as often came and went rapidly, and she was silent a moment. Harold naturally believed that it was he himself who was filling the field of vision. He would have liked to place himself on the ottoman near Esther, and behave very much more like a lover; but he took a chair opposite to her at a circumspect distance. He dared not do otherwise. Along with Esther's playful charm she conveyed an impression of personal pride and high spirit which warned Harold's acuteness that in the

delicacy of their present position he might easily make a false move and offend her. A woman was likely to be credulous about adoration, and to find no difficulty in referring it to her intrinsic attractions; but Esther was too dangerously quick and critical not to discern the least awkwardness that looked like offering her marriage as a convenient compromise for himself. Beforehand, he might have said that such characteristics as hers were not lovable in a woman; but as it was, he found that the hope of pleasing her had a piquancy quite new to him.

"I wonder," said Esther, breaking her silence in her usual light silvery tones, — "I wonder whether the woman who looked in that way ever felt any troubles. I see there are two old ones upstairs in the billiard-room who have only got fat; the expression of their faces is just of the same sort."

"A woman ought never to have any trouble. There should always be a man to guard her from it." (Harold Transome was masculine and fallible; he had incautiously sat down this morning to pay his addresses by talk about nothing in particular; and, clever experienced man as he was, he fell into nonsense.)

"But suppose the man himself got into trouble, — you would wish her to mind about that; or suppose," added Esther, suddenly looking up merrily at Harold, "the man himself was troublesome?"

"Oh, you must not strain probabilities in that way. The generality of men are perfect. Take me, for example."

"You are a perfect judge of sauces," said

Esther, who had her triumphs in letting Harold know that she was capable of taking notes.

"That is perfection number one. Pray go on."

"Oh, the catalogue is too long, — I should be tired before I got to your magnificent ruby ring and your gloves always of the right colour."

"If you would let me tell you your perfections, I should not be tired."

"That is not complimentary; it means that the list is short."

"No; it means that the list is pleasant to dwell upon."

"Pray don't begin," said Esther, with her pretty toss of the head; "it would be dangerous to our good understanding. The person I liked best in the world was one who did nothing but scold me and tell me of my faults."

When Esther began to speak, she meant to do no more than make a remote, unintelligible allusion, feeling, it must be owned, a naughty will to flirt and be saucy, and thwart Harold's attempts to be felicitous in compliment. But she had no sooner uttered the words than they seemed to her like a confession. A deep flush spread itself over her face and neck, and the sense that she was blushing went on deepening her colour. Harold felt himself unpleasantly illuminated as to a possibility that had never yet occurred to him. His surprise made an uncomfortable pause, in which Esther had time to feel much vexation.

"You speak in the past tense," said Harold, at last; "yet I am rather envious of that person. I shall never be able to win your regard in the

same way. Is it any one at Treby? Because in that case I can inquire about your faults."

"Oh, you know I have always lived among grave people," said Esther, more able to recover herself now she was spoken to. "Before I came home to be with my father I was nothing but a school-girl first, and then a teacher in different stages of growth. People in those circumstances are not usually flattered. But there are varieties in fault-finding. At our Paris school the master I liked best was an old man who stormed at me terribly when I read Racine, but yet showed that he was proud of me."

Esther was getting quite cool again. But Harold was not entirely satisfied; if there was any obstacle in his way, he wished to know exactly what it was.

"That must have been a wretched life for you at Treby," he said, — "a person of your accomplishments."

"I used to be dreadfully discontented," said Esther, much occupied with mistakes she had made in her netting; "but I was becoming less so. I have had time to get rather wise, you know; I am two-and-twenty."

"Yes," said Harold, rising and walking a few paces backwards and forwards, "you are past your majority; you are empress of your own fortunes, — and more besides."

"Dear me," said Esther, letting her work fall, and leaning back against the cushions; "I don't think I know very well what to do with my empire."

"Well," said Harold, pausing in front of her, leaning one arm on the mantelpiece, and speak-

ing very gravely, " I hope that in any case, since you appear to have no near relative who understands affairs, you will confide in me, and trust me with all your intentions as if I had no other personal concern in the matter than a regard for you. I hope you believe me capable of acting as the guardian of your interest, even where it turns out to be inevitably opposed to my own."

" I am sure you have given me reason to believe it," said Esther, with seriousness, putting out her hand to Harold. She had not been left in ignorance that he had had opportunities twice offered of stifling her claims.

Harold raised the hand to his lips, but dared not retain it more than an instant. Still the sweet reliance in Esther's manner made an irresistible temptation to him. After standing still a moment or two, while she bent over her work, he glided to the ottoman and seated himself close by her, looking at her busy hands.

" I see you have made mistakes in your work," he said, bending still nearer; for he saw that she was conscious, yet not angry.

" Nonsense! you know nothing about it," said Esther, laughing, and crushing up the soft silk under her palms. " Those blunders have a design in them."

She looked round, and saw a handsome face very near her. Harold was looking, as he felt, thoroughly enamoured of this bright woman, who was not at all to his preconceived taste. Perhaps a touch of hypothetic jealousy now helped to heighten the effect. But he mastered all indiscretion, and only looked at her as he said, —

"I am wondering whether you have any deep wishes and secrets that I can't guess."

"Pray don't speak of my wishes," said Esther, quite overmastered by this new and apparently involuntary manifestation in Harold; "I could not possibly tell you one at this moment, — I think I shall never find them out again. Oh, yes," she said abruptly, struggling to relieve herself from the oppression of unintelligible feelings, "I do know one wish distinctly. I want to go and see my father. He writes me word that all is well with him, but still I want to see him."

"You shall be driven there when you like."

"May I go now, — I mean as soon as it is convenient?" said Esther, rising.

"I will give the order immediately, if you wish it," said Harold, understanding that the audience was broken up.

CHAPTER XLI

He rates me as the merchant does the wares
He will not purchase, — "quality not high! —
'T will lose its colour opened to the sun,
Has no aroma, and, in fine, is naught —
I barter not for such commodities —
There is no ratio betwixt sand and gems."
'T is wicked judgment! for the soul can grow
As embryos, that live and move but blindly,
Burst from the dark, emerge regenerate,
And lead a life of vision and of choice.

ESTHER did not take the carriage into Malthouse Lane, but left it to wait for her outside the town; and when she entered the house she put her finger on her lip to Lyddy and ran lightly upstairs. She wished to surprise her father by this visit, and she succeeded. The little minister was just then almost surrounded by a wall of books, with merely his head peeping above them, being much embarrassed to find a substitute for tables and desks on which to arrange the volumes he kept open for reference. He was absorbed in mastering all those painstaking interpretations of the Book of Daniel, which are by this time well gone to the limbo of mistaken criticism; and Esther, as she opened the door softly, heard him rehearsing aloud a passage in which he declared, with some parenthetic provisos, that he conceived not how a perverse ingenuity could blunt the edge of prophetic explicitness, or how an open mind could fail to see in the chronology of " the little horn " the resplendent lamp of an inspired sym-

bol searching out the germinal growth of an antichristian power.

"You will not like me to interrupt you, father?" said Esther, slyly.

"Ah, my beloved child!" he exclaimed, upsetting a pile of books, and thus unintentionally making a convenient breach in his wall, through which Esther could get up to him and kiss him. "Thy appearing is as a joy despaired of. I had thought of thee as the blinded think of the daylight, — which indeed is a thing to rejoice in, like all other good, though we see it not nigh."

"Are you sure you have been as well and comfortable as you said you were in your letters?" said Esther, seating herself close in front of her father, and laying her hand on his shoulder.

"I wrote truly, my dear, according to my knowledge at the time. But to an old memory like mine the present days are but as a little water poured on the deep. It seems now that all has been as usual, except my studies, which have gone somewhat curiously into prophetic history. But I fear you will rebuke me for my negligent apparel," said the little man, feeling in front of Esther's brightness like a bat overtaken by the morning.

"That is Lyddy's fault, who sits crying over her want of Christian assurance instead of brushing your clothes and putting out your clean cravat. She is always saying her righteousness is filthy rags, and really I don't think that is a very strong expression for it. I 'm sure it is dusty clothes and furniture."

"Nay, my dear, your playfulness glances too severely on our faithful Lyddy. Doubtless I

am myself deficient, in that I do not aid her infirm memory by admonition. But now tell me aught that you have left untold about yourself. Your heart has gone out somewhat towards this family, — the old man and the child, whom I had not reckoned of? "

" Yes, father. It is more and more difficult to me to see how I can make up my mind to disturb these people at all."

" Something should doubtless be devised to lighten the loss and the change to the aged father and mother. I would have you in any case seek to temper a vicissitude, which is nevertheless a providential arrangement not to be wholly set aside."

" Do you think, father, — do you feel assured that a case of inheritance like this of mine is a sort of providential arrangement that makes a command? "

" I have so held it," said Mr. Lyon, solemnly; " in all my meditations I have so held it. For you have to consider, my dear, that you have been led by a peculiar path, and into experience which is not ordinarily the lot of those who are seated in high places; and what I have hinted to you already in my letters on this head, I shall wish on a future opportunity to enter into more at large."

Esther was uneasily silent. On this great question of her lot she saw doubts and difficulties, in which it seemed as if her father could not help her. There was no illumination for her in this theory of providential arrangement. She said suddenly (what she had not thought of at all suddenly), —

" Have you been again to see Felix Holt,

father? You have not mentioned him in your letters."

"I have been since I last wrote, my dear, and I took his mother with me, who, I fear, made the time heavy to him with her plaints. But afterwards I carried her away to the house of a brother minister at Loamford, and returned to Felix, and then we had much discourse."

"Did you tell him of everything that has happened — I mean about me — about the Transomes?"

"Assuredly I told him, and he listened as one astonished. For he had much to hear, knowing nought of your birth, and that you had any other father than Rufus Lyon. 'T is a narrative I trust I shall not be called on to give to others; but I was not without satisfaction in unfolding the truth to this young man, who hath wrought himself into my affection strangely, — I would fain hope for ends that will be a visible good in his less wayworn life, when mine shall be no longer."

"And you told him how the Transomes had come, and that I was staying at Transome Court?"

"Yes, I told these things with some particularity, as is my wont concerning what hath imprinted itself on my mind."

"What did Felix say?"

"Truly, my dear, nothing desirable to recite," said Mr. Lyon, rubbing his hand over his brow.

"Dear father, he did say something, and you always remember what people say. Pray tell me; I want to know."

"It was a hasty remark, and rather escaped

him than was consciously framed. He said, 'Then she will marry Transome; that is what Transome means.'"

"That was all?" said Esther, turning rather pale, and biting her lip with the determination that the tears should not start.

"Yes, we did not go further into that branch of the subject. I apprehend there is no warrant for his seeming prognostic, and I should not be without disquiet if I thought otherwise. For I confess that in your accession to this great position and property, I contemplate with hopeful satisfaction your remaining attached to that body of congregational Dissent, which, as I hold, hath retained most of pure and primitive discipline. Your education and peculiar history would thus be seen to have coincided with a long train of events in making this family property a mean of honouring and illustrating a purer form of Christianity than that which hath unhappily obtained the pre-eminence in this land. I speak, my child, as you know, always in the hope that you will fully join our communion; and this dear wish of my heart — nay, this urgent prayer — would seem to be frustrated by your marriage with a man of whom there is at least no visible indication that he would unite himself to our body."

If Esther had been less agitated, she would hardly have helped smiling at the picture her father's words suggested of Harold Transome "joining the church" in Malthouse Yard. But she was too seriously preoccupied with what Felix had said, which hurt her in a two-edged fashion that was highly significant. First, she was

angry with him for daring to say positively whom she would marry; secondly, she was angry at the implication that there was from the first a cool, deliberate design in Harold Transome to marry her. Esther said to herself that she was quite capable of discerning Harold Transome's disposition, and judging of his conduct. She felt sure he was generous and open. It did not lower him in her opinion that since circumstances had brought them together he evidently admired her, — was in love with her, — in short, desired to marry her; and she thought that she discerned the delicacy which hindered him from being more explicit. There is no point on which young women are more easily piqued than this of their sufficiency to judge the men who make love to them. And Esther's generous nature delighted to believe in generosity. All these thoughts were making a tumult in her mind while her father was suggesting the radiance her lot might cast on the cause of congregational Dissent. She heard what he said, and remembered it afterwards, but she made no reply at present, and chose rather to start up in search of a brush, — an action which would seem to her father quite a usual sequence with her. It served the purpose of diverting him from a lengthy subject.

"Have you yet spoken with Mr. Transome concerning Mrs. Holt, my dear?" he said, as Esther was moving about the room. "I hinted to him that you would best decide how assistance should be tendered to her."

"No, father, we have not approached the subject. Mr. Transome may have forgotten it, and

for several reasons I would rather not talk of this, — of money matters to him at present. There is money due to me from the Lukyns and the Pendrells."

"They have paid it," said Mr. Lyon, opening his desk. "I have it here ready to deliver to you."

"Keep it, father, and pay Mrs. Holt's rent with it, and do anything else that is wanted for her. We must consider everything temporary now," said Esther, enveloping her father in a towel, and beginning to brush his auburn fringe of hair, while he shut his eyes in preparation for this pleasant passivity. "Everything is uncertain, — what may become of Felix, — what may become of us all. Oh, dear!" she went on, changing suddenly to laughing merriment, "I am beginning to talk like Lyddy, I think."

"Truly," said Mr. Lyon, smiling, "the uncertainty of things is a text rather too wide and obvious for fruitful application; and to discourse of it is, as one may say, to bottle up the air, and make a present of it to those who are already standing out of doors."

"Do you think," said Esther, in the course of their chat, "that the Treby people know at all about the reasons of my being at Transome Court?"

"I have had no sign thereof; and indeed there is no one, as it appears, who could make the story public. The man Christian is away in London with Mr. Debarry, Parliament now beginning; and Mr. Jermyn would doubtless respect the confidence of the Transomes. I have not seen him lately. I know nothing of his movements.

And so far as my own speech is concerned, and my strict command to Lyddy, I have withheld the means of information even as to your having returned to Transome Court in the carriage, not wishing to give any occasion to solicitous questioning till time hath somewhat inured me. But it hath got abroad that you are there, and is the subject of conjectures, whereof I imagine the chief is that you are gone as companion to Mistress Transome; for some of our friends have already hinted a rebuke to me that I should permit your taking a position so little likely to further your spiritual welfare."

"Now, father, I think I shall be obliged to run away from you, not to keep the carriage too long," said Esther, as she finished her reforms on the minister's toilet. "You look beautiful now, and I must give Lyddy a little lecture before I go."

"Yes, my dear; I would not detain you, seeing that my duties demand me. But take with you this Treatise, which I have purposely selected. It concerns all the main questions between ourselves and the Establishment, — government, discipline, State-support. It is seasonable that you should give a nearer attention to these polemics, lest you be drawn aside by the fallacious association of a State Church with elevated rank."

Esther chose to take the volume submissively, rather than to adopt the ungraceful sincerity of saying that she was unable at present to give her mind to the original functions of a bishop, or the comparative merit of Endowments and Volun-

taryism. But she did not run her eyes over the pages during her solitary drive to get a foretaste of the argument, for she was entirely occupied with Felix Holt's prophecy that she would marry Harold Transome.

CHAPTER XLII

Thou sayst it, and not I; for thou hast done
The ugly deed that made these ugly words.

SOPHOCLES: *Electra.*

Yea, it becomes a man
To cherish memory, where he had delight.
For kindness is the natural birth of kindness.
Whose soul records not the great debt of joy,
Is stamped forever an ignoble man.

SOPHOCLES: *Ajax.*

IT so happened that on the morning of the day when Esther went to see her father, Jermyn had not yet heard of her presence at Transome Court. One fact conducing to keep him in this ignorance was that some days after his critical interview with Harold — days during which he had been wondering how long it would be before Harold made up his mind to sacrifice the luxury of satisfied anger for the solid advantage of securing fortune and position — he was peremptorily called away by business to the south of England, and was obliged to inform Harold by letter of his absence. He took care also to notify his return; but Harold made no sign in reply. The days passed without bringing him any gossip concerning Esther's visit, for such gossip was almost confined to Mr. Lyon's congregation; her Church pupils, Miss Louisa Jermyn among them, having been satisfied by her father's written statement that she was gone on a visit of uncertain duration. But on this day of Esther's call in Malthouse Yard, the Miss Jermyns in

their walk saw her getting into the Transomes' carriage, which they had previously observed to be waiting, and which they now saw bowled along on the road towards Little Treby. It followed that only a few hours later the news reached the astonished ears of Matthew Jermyn.

Entirely ignorant of those converging indications and small links of incident which had raised Christian's conjectures, and had gradually contributed to put him in possession of the facts; ignorant too of some busy motives in the mind of his obliged servant Johnson, — Jermyn was not likely to see at once how the momentous information that Esther was the surviving Bycliffe could possibly have reached Harold. His daughters naturally leaped, as others had done, to the conclusion that the Transomes, seeking a governess for little Harry, had had their choice directed to Esther, and observed that they must have attracted her by a high salary to induce her to take charge of such a small pupil; though of course it was important that his English and French should be carefully attended to from the first. Jermyn, hearing this suggestion, was not without a momentary hope that it might be true, and that Harold was still safely unconscious of having under the same roof with him the legal claimant of the family estate.

But a mind in the grasp of a terrible anxiety is not credulous of easy solutions. The one stay that bears up our hopes is sure to appear frail, and if looked at long will seem to totter. Too much depended on that unconsciousness of Harold's; and although Jermyn did not see the course of things that could have disclosed and

combined the various items of knowledge which he had imagined to be his own secret, and therefore his safeguard, he saw quite clearly what was likely to be the result of the disclosure. Not only would Harold Transome be no longer afraid of him, but also, by marrying Esther (and Jermyn at once felt sure of this issue), he would be triumphantly freed from any unpleasant consequences, and could pursue much at his ease the gratification of ruining Matthew Jermyn. The prevision of an enemy's triumphant ease is in any case sufficiently irritating to hatred, and there were reasons why it was peculiarly exasperating here; but Jermyn had not the leisure now for mere fruitless emotion; he had to think of a possible device which might save him from imminent ruin, — not an indefinite adversity, but a ruin in detail, which his thoughts painted out with the sharpest, ugliest intensity. A man of sixty, with an unsuspicious wife and daughters capable of shrieking and fainting at a sudden revelation, and of looking at him reproachfully in their daily misery under a shabby lot to which he had reduced them, — with a mind and with habits dried hard by the years, — with no glimpse of an endurable standing-ground except where he could domineer and be prosperous according to the ambitions of pushing middle-class gentility, — such a man is likely to find the prospect of worldly ruin ghastly enough to drive him to the most uninviting means of escape. He will probably prefer any private scorn that will save him from public infamy or that will leave him money in his pocket, to the humiliation and hardship of new servitude in old age, a shabby hat

and a melancholy hearth, where the firing must be used charily and the women look sad. But though a man may be willing to escape through a sewer, a sewer with an outlet into the dry air is not always at hand. Running away, especially when spoken of as absconding, seems at a distance to offer a good modern substitute for the right of sanctuary; but seen closely, it is often found inconvenient and scarcely possible.

Jermyn, on thoroughly considering his position, saw that he had no very agreeable resources at command. But he soon made up his mind what he would do next. He wrote to Mrs. Transome requesting her to appoint an hour in which he could see her privately; he knew she would understand that it was to be an hour when Harold was not at home. As he sealed the letter, he indulged a faint hope that in this interview he might be assured of Esther's birth being unknown at Transome Court; but in the worst case, perhaps some help might be found in Mrs. Transome. To such uses may tender relations come when they have ceased to be tender! The Hazaels of our world who are pushed on quickly against their preconceived confidence in themselves to do doglike actions by the sudden suggestion of a wicked ambition, are much fewer than those who are led on through the years by the gradual demands of a selfishness which has spread its fibres far and wide through the intricate vanities and sordid cares of an every-day existence.

In consequence of that letter to Mrs. Transome, Jermyn was two days afterwards ushered into the smaller drawing-room at Transome

Court. It was a charming little room in its refurbished condition: it had two pretty inlaid cabinets, great china vases with contents that sent forth odours of paradise, groups of flowers in oval frames on the walls, and Mrs. Transome's own portrait in the evening costume of 1800, with a garden in the background. That brilliant young woman looked smilingly down on Mr. Jermyn as he passed in front of the fire; and at present hers was the only gaze in the room. He could not help meeting the gaze as he waited, holding his hat behind him, — could not help seeing many memories lit up by it; but the strong bent of his mind was to go on arguing each memory into a claim, and to see in the regard others had for him a merit of his own. There had been plenty of roads open to him when he was a young man; perhaps if he had not allowed himself to be determined (chiefly, of course, by the feelings of others, for of what effect would his own feelings have been without them?) into the road he actually took, he might have done better for himself. At any rate, he was likely at last to get the worst of it, and it was he who had most reason to complain. The fortunate Jason, as we know from Euripides, piously thanked the goddess, and saw clearly that he was not at all obliged to Medea: Jermyn was perhaps not aware of the precedent, but thought out his own freedom from obligation and the indebtedness of others towards him with a native faculty not inferior to Jason's.

Before three minutes had passed, however, as if by some sorcery, the brilliant, smiling young woman above the mantelpiece seemed to be ap-

pearing at the doorway withered and frosted by many winters, and with lips and eyes from which the smile had departed. Jermyn advanced, and they shook hands, but neither of them said anything by way of greeting. Mrs. Transome seated herself, and pointed to a chair opposite and near her.

"Harold has gone to Loamford," she said in a subdued tone. "You had something particular to say to me?"

"Yes," said Jermyn, with his soft and deferential air. "The last time I was here I could not take the opportunity of speaking to you. But I am anxious to know whether you are aware of what has passed between me and Harold?"

"Yes, he has told me everything."

"About his proceedings against me, and the reason he stopped them?"

"Yes; have you had notice that he has begun them again?"

"No," said Jermyn, with a very unpleasant sensation.

"Of course he will now," said Mrs. Transome. "There is no reason in his mind why he should not."

"Has he resolved to risk the estate then?"

"He feels in no danger on that score. And if there were, the danger does n't depend on you. The most likely thing is that he will marry this girl."

"He knows everything then?" said Jermyn, the expression of his face getting clouded.

"Everything. It 's of no use for you to think of mastering him; you can't do it. I used to wish Harold to be fortunate, — and

he is fortunate," said Mrs. Transome, with intense bitterness. "It 's not my star that he inherits."

"Do you know how he came by the information about this girl?"

"No; but she knew it all before we spoke to her. It 's no secret."

Jermyn was confounded by this hopeless frustration to which he had no key. Though he thought of Christian, the thought shed no light; but the more fatal point was clear: he held no secret that could help him.

"You are aware that these Chancery proceedings may ruin me?"

"He told me they would. But if you are imagining that I can do anything, dismiss the notion. I have told him as plainly as I dare that I wish him to drop all public quarrel with you, and that you could make an arrangement without scandal. I can do no more. He will not listen to me; he does n't mind about my feelings. He cares more for Mr. Transome than he does for me. He will not listen to me any more than if I were an old ballad-singer."

"It 's very hard on *me*, I know," said Jermyn, in the tone with which a man flings out a reproach.

"I besought you three months ago to bear anything rather than quarrel with him."

"I have not quarrelled with him. It is he who has been always seeking a quarrel with me. I have borne a good deal, — more than any one else would. He set his teeth against me from the first."

"He saw things that annoyed him; and men

are not like women," said Mrs. Transome. There was a bitter innuendo in that truism.

" It 's very hard on me, — I know that," said Jermyn, with an intensification of his previous tone, rising and walking a step or two, then turning and laying his hand on the back of the chair. " Of course the law in this case can't in the least represent the justice of the matter. I made a good many sacrifices in times past. I gave up a great deal of fine business for the sake of attending to the family affairs, and in that lawsuit they would have gone to rack and ruin if it had n't been for me."

He moved away again, laid down his hat, which he had been previously holding, and thrust his hands into his pockets as he returned. Mrs. Transome sat motionless as marble, and almost as pale. Her hands lay crossed on her knees. This man, young, slim, and graceful, with a selfishness which then took the form of homage to her, had at one time kneeled to her and kissed those hands fervently; and she had thought there was a poetry in such passion beyond any to be found in every-day domesticity.

" I stretched my conscience a good deal in that affair of Bycliffe, as you know perfectly well. I told you everything at the time. I told you I was very uneasy about those witnesses, and about getting him thrown into prison. I know it 's the blackest thing anybody could charge me with, if they knew my life from beginning to end; and I should never have done it, if I had not been under an infatuation such as makes a man do anything. What did it signify to me about the loss of the

lawsuit? I was a young bachelor, — I had the world before me."

"Yes," said Mrs. Transome, in a low tone. "It was a pity you did n't make another choice."

"What would have become of you?" said Jermyn, carried along a climax, like other self-justifiers. "I had to think of you. You would not have liked me to make another choice then."

"Clearly," said Mrs. Transome, with concentrated bitterness, but still quietly, "the greater mistake was mine."

Egoism is usually stupid in a dialogue; but Jermyn's did not make him so stupid that he did not feel the edge of Mrs. Transome's words. They increased his irritation.

"I hardly see that," he replied, with a slight laugh of scorn. "You had an estate and a position to save, to go no farther. I remember very well what you said to me, — 'A clever lawyer can do anything if he has the will; if it 's impossible, he will make it possible. And the property is sure to be Harold's some day.' He was a baby then."

"I remember most things a little too well; you had better say at once what is your object in recalling them."

"An object that is nothing more than justice. With the relation I stood in, it was not likely I should think myself bound by all the forms that are made to bind strangers. I had often immense trouble to raise the money necessary to pay off debts and carry on the affairs; and, as I said before, I had given up other lines of advancement which would have been open to me if I had not stayed in this neighbourhood at a criti-

cal time when I was fresh to the world. Anybody who knew the whole circumstances would say that my being hunted and run down on the score of my past transactions with regard to the family affairs, is an abominably unjust and unnatural thing."

Jermyn paused a moment, and then added: "At my time of life . . . and with a family about me, — and after what has passed . . . I should have thought there was nothing you would care more to prevent."

"I do care. It makes me miserable. That is the extent of my power, — to feel miserable."

"No; it is not the extent of your power. You could save me if you would. It is not to be supposed that Harold would go on against me . . . if he knew the whole truth."

Jermyn had sat down before he uttered the last words. He had lowered his voice slightly. He had the air of one who thought that he had prepared the way for an understanding. That a man with so much sharpness, with so much suavity at command, — a man who piqued himself on his persuasiveness towards women, — should behave just as Jermyn did on this occasion, would be surprising, but for the constant experience that temper and selfish insensibility will defeat excellent gifts, — will make a sensible person shout when shouting is out of place, and will make a polished man rude when his polish might be of eminent use to him.

As Jermyn, sitting down and leaning forward with an elbow on his knee, uttered his last words, — "if he knew the whole truth," — a slight shock seemed to pass through Mrs. Transome's

hitherto motionless body, followed by a sudden light in her eyes, as in an animal's about to spring.

"And you expect me to tell him?" she said, not loudly, but yet with a clear metallic ring in her voice.

"Would it not be right for him to know?" said Jermyn, in a more bland and persuasive tone than he had yet used.

Perhaps some of the most terrible irony of the human lot is this of a deep truth coming to be uttered by lips that have no right to it.

"I will never tell him!" said Mrs. Transome, starting up, her whole frame thrilled with a passion that seemed almost to make her young again. Her hands hung beside her clenched tightly; her eyes and lips lost the helpless, repressed bitterness of discontent, and seemed suddenly fed with energy. "You reckon up your sacrifices for me: you have kept a good account of them, and it is needful; they are some of them what no one else could guess or find out. But you made your sacrifices when they seemed pleasant to you; when you told me they were your happiness; when you told me that it was I who stooped, and I who bestowed favours."

Jermyn rose too, and laid his hand on the back of the chair. He had grown visibly paler, but seemed about to speak.

"Don't speak!" Mrs. Transome said peremptorily. "Don't open your lips again. You have said enough; I will speak now. I have made sacrifices too, but it was when I knew that they were not my happiness. It was after I saw that I *had* stooped, — after I saw that your ten-

derness had turned into calculation, — after I saw that you cared for yourself only, and not for me. I heard your explanations, — of your duty in life, — of our mutual reputation, — of a virtuous young lady attached to you. I bore it; I let everything go; I shut my eyes; I might almost have let myself starve, rather than have scenes of quarrel with the man I had loved, in which I must accuse him of turning my love into a good bargain." There was a slight tremor in Mrs. Transome's voice in the last words, and for a moment she paused; but when she spoke again it seemed as if the tremor had frozen into a cutting icicle. "I suppose if a lover picked one's pocket, there 's no woman would like to own it. I don't say I was not afraid of you: I *was* afraid of you, and I know now I was right."

"Mrs. Transome," said Jermyn, white to the lips, "it is needless to say more. I withdraw any words that have offended you."

"You can't withdraw them. Can a man apologize for being a dastard? . . . And I have caused you to strain your conscience, have I? — it is I who have sullied your purity? I should think the demons have more honour, — they are not so impudent to one another. I would not lose the misery of being a woman, now I see what can be the baseness of a man. One must be a man, — first to tell a woman that her love has made her your debtor, and then ask her to pay you by breaking the last poor threads between her and her son."

"I do not ask it," said Jermyn, with a certain asperity. He was beginning to find this intolerable. The mere brute strength of a masculine

creature rebelled. He felt almost inclined to throttle the voice out of this woman.

"You do ask it; it is what you would like. I have had a terror on me lest evil should happen to you. From the first after Harold came home, I had a horrible dread. It seemed as if murder might come between you, — I did n't know what. I felt the horror of his not knowing the truth. I might have been dragged at last, by my own feeling, — by my own memory, — to tell him all, and make him as well as myself miserable, to save you."

Again there was a slight tremor, as if at the remembrance of womanly tenderness and pity. But immediately she launched forth again.

"But now you have asked me, I will never tell him! Be ruined, — no, — do something more dastardly to save yourself. If I sinned, my judgment went beforehand, — that I should sin for a man like you."

Swiftly upon those last words Mrs. Transome passed out of the room. The softly padded door closed behind her, making no noise, and Jermyn found himself alone.

For a brief space he stood still. Human beings in moments of passionate reproach and denunciation, especially when their anger is on their own account, are never so wholly in the right that the person who has to wince cannot possibly protest against some unreasonableness or unfairness in their outburst. And if Jermyn had been capable of feeling that he had thoroughly merited this affliction, he would not have uttered the words that drew it down on him. Men do not become penitent and learn to abhor them-

selves by having their backs cut open with the lash; rather, they learn to abhor the lash. What Jermyn felt about Mrs. Transome when she disappeared was that she was a furious woman, — who would not do what he wanted her to do. And he was supported as to his justifiableness by the inward repetition of what he had already said to her; it was right that Harold should know the truth. He did not take into account (how should he?) the exasperation and loathing excited by his daring to urge the plea of right. A man who had stolen the pyx, and got frightened when justice was at his heels, might feel the sort of penitence which would induce him to run back in the dark and lay the pyx where the sexton might find it; but if in doing so he whispered to the Blessed Virgin that he was moved by considering the sacredness of all property, and the peculiar sacredness of the pyx, it is not to be believed that she would like him the better for it. Indeed, one often seems to see why the saints should prefer candles to words, especially from penitents whose skin is in danger. Some salt of generosity would have made Jermyn conscious that he had lost the citizenship which authorized him to plead the right; still more, that his self-vindication to Mrs. Transome would be like the exhibition of a brand-mark, and only show that he was shame-proof. There is heroism even in the circles of hell for fellow-sinners who cling to each other in the fiery whirlwind and never recriminate. But these things, which are easy to discern when they are painted for us on the large canvas of poetic story, become confused and obscure even for well-read gentlemen when their affection for

themselves is alarmed by pressing details of actual experience. If their comparison of instances is active at such times, it is chiefly in showing them that their own case has subtle distinctions from all other cases, which should free them from unmitigated condemnation.

And it was in this way with Matthew Jermyn. So many things were more distinctly visible to him, and touched him more acutely, than the effect of his acts or words on Mrs. Transome's feelings! In fact, — he asked, with a touch of something that makes us all akin, — was it not preposterous, this excess of feeling on points which he himself did not find powerfully moving? She had treated him most unreasonably. It would have been right for her to do what he had — not asked, but only hinted at in a mild and interrogatory manner. But the clearest and most unpleasant result of the interview was that this right thing which he desired so much would certainly not be done for him by Mrs. Transome.

As he was moving his arm from the chair-back, and turning to take his hat, there was a boisterous noise in the entrance-hall; the door of the small drawing-room, which had closed without latching, was pushed open, and old Mr. Transome appeared with a face of feeble delight, playing horse to little Harry, who roared and flogged behind him, while Moro yapped in a puppy voice at their heels. But when Mr. Transome saw Jermyn in the room, he stood still in the doorway, as if he did not know whether entrance were permissible. The majority of his thoughts were but ravelled threads of the past. The attorney came forward to shake hands with

due politeness; but the old man said, with a bewildered look and in a hesitating way, —

"Mr. Jermyn? — why — why — where is Mrs. Transome?"

Jermyn smiled his way out past the unexpected group; and little Harry, thinking he had an eligible opportunity, turned round to give a parting stroke on the stranger's coat-tails.

CHAPTER XLIII

Whichever way my days decline,
I felt and feel, though left alone,
His being working in mine own,
The footsteps of his life in mine.

. . . . . .

Dear friend, far off, my lost desire
So far, so near, in woe and weal;
O, loved the most when most I feel
There is a lower and a higher!

TENNYSON: *In Memoriam.*

AFTER that morning on which Esther found herself reddened and confused by the sense of having made a distant allusion to Felix Holt, she felt it impossible that she should even, as she had sometimes intended, speak of him explicitly to Harold, in order to discuss the probabilities as to the issue of his trial. She was certain she could not do it without betraying emotion, and there were very complex reasons in Esther's mind why she could not bear that Harold should detect her sensibility on this subject. It was not only all the fibres of maidenly pride and reserve, of a bashfulness undefinably peculiar towards this man, who, while much older than herself, and bearing the stamp of an experience quite hidden from her imagination, was taking strongly the aspect of a lover, — it was not only this exquisite kind of shame which was at work within her; there was another sort of susceptibility in Esther, which her present circumstances tended to encourage, though she had come to regard it as not at all lofty, but rather

as something which condemned her to littleness in comparison with a mind she had learned to venerate. She knew quite well that to Harold Transome Felix Holt was one of the common people who could come into question in no other than a public light. She had a native capability for discerning that the sense of ranks and degrees has its repulsions corresponding to the repulsions dependent on difference of race and colour; and she remembered her own impressions too well not to foresee that it would come on Harold Transome as a shock, if he suspected there had been any love-passages between her and this young man, who to him was of course no more than any other intelligent member of the working-class. "To him," said Esther to herself, with a reaction of her newer, better pride, "who has not had the sort of intercourse in which Felix Holt's cultured nature would have asserted its superiority." And in her fluctuations on this matter she found herself mentally protesting that whatever Harold might think, there was a light in which he was vulgar compared with Felix. Felix had ideas and motives which she did not believe that Harold could understand. More than all, there was this test: she herself had no sense of inferiority and just subjection when she was with Harold Transome; there were even points in him for which she felt a touch, not of angry, but of playful scorn; whereas with Felix she had always a sense of dependence and possible illumination. In those large, grave, candid gray eyes of his, love seemed something that belonged to the high enthusiasm of life, such as might now be forever shut out from her.

All the same her vanity winced at the idea that Harold should discern what, from his point of view, would seem like a degradation of her taste and refinement. She could not help being gratified by all the manifestations from those around her that she was thought thoroughly fitted for a high position, — could not help enjoying, with more or less keenness, a rehearsal of that demeanour amongst luxuries and dignities which had often been a part of her day-dreams; and the rehearsal included the reception of more and more emphatic attentions from Harold, and of an effusiveness in his manners, which, in proportion as it would have been offensive if it had appeared earlier, became flattering as the effect of a growing acquaintance and daily contact. It comes in so many forms in this life of ours, — the knowledge that there is something sweetest and noblest of which we despair, and the sense of something present that solicits us with an immediate and easy indulgence. And there is a pernicious falsity in the pretence that a woman's love lies above the range of such temptations.

Day after day Esther had an arm offered her, had very beaming looks upon her, had opportunities for a great deal of light, airy talk, in which she knew herself to be charming, and had the attractive interest of noticing Harold's practical cleverness, — the masculine ease with which he governed everybody and administered everything about him, without the least harshness, and with a facile good-nature which yet was not weak. In the background, too, there was the ever-present consideration that if Harold

Transome wished to marry her, and she accepted him, the problem of her lot would be more easily solved than in any other way. It was difficult by any theory of Providence, or consideration of results, to see a course which she could call duty: if something would come and urge itself strongly as pleasure, and save her from the effort to find a clew of principle amid the labyrinthine confusions of right and possession, the promise could not but seem alluring. And yet this life at Transome Court was *not* the life of her day-dreams: there was dulness already in its ease, and in the absence of high demand; and there was a vague consciousness that the love of this not unfascinating man who hovered about her gave an air of moral mediocrity to all her prospects. She would not have been able perhaps to define this impression; but somehow or other by this elevation of fortune it seemed that the higher ambition which had begun to spring in her was forever nullified. All life seemed cheapened; as it might seem to a young student who, having believed that to gain a certain degree he must write a thesis in which he would bring his powers to bear with memorable effect, suddenly ascertained that no thesis was expected, but the sum (in English money) of twenty-seven pounds ten shillings and sixpence.

After all, she was a woman, and could not make her own lot. As she had once said to Felix, "A woman must choose meaner things, because only meaner things are offered to her." Her lot is made for her by the love she accepts. And Esther began to think that her lot was being made for her by the love that was surrounding

her with the influence of a garden on a summer morning.

Harold, on his side, was conscious that the interest of his wooing was not standing still. He was beginning to think it a conquest, in which it would be disappointing to fail, even if this fair nymph had no claim to the estate. He would have liked — and yet he would not have liked — that just a slight shadow of doubt as to his success should be removed. There was something about Esther that he did not altogether understand. She was clearly a woman that could be governed; she was too charming for him to fear that she would ever be obstinate or interfering. Yet there was a lightning that shot out of her now and then, which seemed the sign of a dangerous judgment; as if she inwardly saw something more admirable than Harold Transome. Now, to be perfectly charming, a woman should not see this.

One fine February day, when already the golden and purple crocuses were out on the terrace, — one of those flattering day which sometimes precede the northeast winds of March, and make believe that the coming spring will be enjoyable, — a very striking group, of whom Esther and Harold made a part, came out at mid-day to walk upon the gravel at Transome Court. They did not, as usual, go towards the pleasure-grounds on the eastern side, because Mr. Lingon, who was one of them, was going home, and his road lay through the stone gateway into the park.

Uncle Lingon, who disliked painful confidences, and preferred knowing "no mischief

of anybody," had not objected to being let into the important secret about Esther, and was sure at once that the whole affair, instead of being a misfortune, was a piece of excellent luck. For himself, he did not profess to be a judge of women, but she seemed to have all the " points," and to carry herself as well as Arabella did, which was saying a good deal. Honest Jack Lingon's first impressions quickly became traditions, which no subsequent evidence could disturb. He was fond of his sister, and seemed never to be conscious of any change for the worse in her since their early time. He considered that man a beast who said anything unpleasant about the persons to whom he was attached. It was not that he winked; his wide-open eyes saw nothing but what his easy disposition inclined him to see. Harold was a good fellow, a clever chap; and Esther's peculiar fitness for him, under all the circumstances, was extraordinary: it reminded him of something in the classics, though he could n't think exactly what, — in fact, a memory was a nasty uneasy thing. Esther was always glad when the old Rector came. With an odd contrariety to her former niceties, she liked his rough attire and careless frank speech; they were something not point device that seemed to connect the life of Transome Court with that rougher, commoner world where her home had been.

She and Harold were walking a little in advance of the rest of the party, who were retarded by various causes. Old Mr. Transome, wrapped in a cloth cloak trimmed with sable, and with a soft warm cap also trimmed with fur on his

head, had a shuffling, uncertain walk. Little Harry was dragging a toy vehicle, on the seat of which he had insisted on tying Moro, with a piece of scarlet drapery round him, making him look like a barbaric prince in a chariot. Moro, having little imagination, objected to this, and barked with feeble snappishness as the tyrannous lad ran forward, then whirled the chariot round, and ran back to Gappa, then came to a dead stop, which overset the chariot, that he might watch Uncle Lingon's water-spaniel run for the hurled stick and bring it in his mouth. Nimrod kept close to his old master's legs, glancing with much indifference at this youthful ardour about sticks, — he had "gone through all that;" and Dominic walked by, looking on blandly, and taking care both of young and old. Mrs. Transome was not there.

Looking back and seeing that they were a good deal in advance of the rest, Esther and Harold paused.

"What do you think about thinning the trees over there?" said Harold, pointing with his stick. "I have a bit of a notion that if they were divided into clumps so as to show the oaks beyond, it would be a great improvement. It would give an idea of extent that is lost now. And there might be some very pretty clumps got out of those mixed trees. What do you think?"

"I should think it would be an improvement. One likes a 'beyond' everywhere. But I never heard you express yourself so dubiously," said Esther, looking at him rather archly; "you generally see things so clearly, and are so con-

vinced, that I shall begin to feel quite tottering if I find you in uncertainty. Pray don't begin to be doubtful; it is so infectious."

"You think me a great deal too sure, — too confident?" said Harold.

"Not at all. It is an immense advantage to know your own will, when you always mean to have it."

"But suppose I could n't get it in spite of meaning?" said Harold, with a beaming inquiry in his eyes.

"Oh, then," said Esther, turning her head aside, carelessly, as if she were considering the distant birch-stems, "you would bear it quite easily, as you did your not getting into Parliament. You would know you could get it another time, — or get something else as good."

"The fact is," said Harold, moving on a little, as if he did not want to be quite overtaken by the others, "you consider me a fat, fatuous, self-satisfied fellow."

"Oh, there are degrees," said Esther, with a silvery laugh; "you have just as much of those qualities as is becoming. There are different styles. You are perfect in your own."

"But you prefer another style, I suspect. A more submissive, tearful, devout worshipper, who would offer his incense with more trembling."

"You are quite mistaken," said Esther, still lightly. "I find I am very wayward. When anything is offered to me, it seems that I prize it less, and don't want to have it."

Here was a very balking answer; but in spite of it Harold could not help believing that Esther

was very far from objecting to the sort of incense he had been offering just then.

"I have often read that that is in human nature," she went on, "yet it takes me by surprise in myself. I suppose," she added, smiling, "I did n't think of myself as human nature."

"I don't confess to the same waywardness," said Harold. "I am very fond of things that I can get; and I never longed much for anything out of my reach. Whatever I feel sure of getting I like all the better. I think half those priggish maxims about human nature in the lump are no more to be relied on than universal remedies. There are different sorts of human nature. Some are given to discontent and longing, others to securing and enjoying. And let me tell you, the discontented longing style is unpleasant to live with."

Harold nodded with a meaning smile at Esther.

"Oh, I assure you I have abjured all admiration for it," she said, smiling up at him in return.

She was remembering the schooling Felix had given her about her Byronic heroes, and was inwardly adding a third sort of human nature to those varieties which Harold had mentioned. He naturally supposed that he might take the abjuration to be entirely in his own favour. And his face did look very pleasant; she could not help liking him, although he was certainly too particular about sauces, gravies, and wines, and had a way of virtually measuring the value of everything by the contribution it made to his own pleasure. His very good-nature was un-

sympathetic: it never came from any thorough understanding or deep respect for what was in the mind of the person he obliged or indulged; it was like his kindness to his mother, — an arrangement of his for the happiness of others, which, if they were sensible, ought to succeed. And an inevitable comparison which haunted her showed her the same quality in his political views: the utmost enjoyment of his own advantages was the solvent that blended pride in his family and position, with the adhesion to changes that were to obliterate tradition and melt down enchased gold heirlooms into plating for the egg-spoons of "the people." It is terrible, — the keen, bright eye of a woman when it has once been turned with admiration on what is severely true; but then, the severely true rarely comes within its range of vision. Esther had had an unusual illumination; Harold did not know how, but he discerned enough of the effect to make him more cautious than he had ever been in his life before. That caution would have prevented him just then from following up the question as to the style of person Esther would think pleasant to live with, even if Uncle Lingon had not joined them, as he did, to talk about soughing tiles; saying presently that he should turn across the grass and get on to the Home Farm, to have a look at the improvements that Harold was making with such racing speed.

"But you know, lad," said the Rector, as they paused at the expected parting, "you can't do everything in a hurry. The wheat must have time to grow, even when you 've reformed all

us old Tories off the face of the ground. Dash it! now the election 's over: I 'm an old Tory again. You see, Harold, a Radical won't do for the county. At another election you must be on the look-out for a borough where they want a bit of blood. I should have liked you uncommonly to stand for the county; and a Radical of good family squares well enough with a new-fashioned Tory like young Debarry; but you see, these riots, — it 's been a nasty business. I shall have my hair combed at the sessions for a year to come. But, heyday! What dame is this, with a small boy? — not one of my parishioners? "

Harold and Esther turned, and saw an elderly woman advancing with a tiny red-haired boy, scantily attired as to his jacket, which merged into a small sparrow-tail a little higher than his waist, but muffled as to his throat with a blue woollen comforter. Esther recognized the pair too well, and felt very uncomfortable. We are so pitiably in subjection to all sorts of vanity, — even the very vanities we are practically renouncing! And in spite of the almost solemn memories connected with Mrs. Holt, Esther's first shudder was raised by the idea of what things this woman would say, and by the mortification of having Felix in any way represented by his mother.

As Mrs. Holt advanced into closer observation, it became more evident that she was attired with a view not to charm the eye, but rather to afflict it with all that expression of woe which belongs to very rusty bombazine and the limpest state of false hair. Still, she was not a woman

to lose the sense of her own value, or become abject in her manners under any circumstances of depression; and she had a peculiar sense on the present occasion that she was justly relying on the force of her own character and judgment, in independence of anything that Mr. Lyon or the masterful Felix would have said, if she had thought them worthy to know of her undertaking. She courtesied once, as if to the entire group, now including even the dogs, who showed various degrees of curiosity, especially as to what kind of game the smaller animal Job might prove to be after due investigation; and then she proceeded at once towards Esther, who in spite of her annoyance took her arm from Harold's, said, "How do you do, Mrs. Holt?" very kindly, and stooped to pat little Job.

"Yes, — you know him, Miss Lyon," said Mrs. Holt, in that tone which implies that the conversation is intended for the edification of the company generally; "you know the orphin child, as Felix brought home for me that am his mother to take care of. And it 's what I 've done, — nobody more so, — though it 's trouble is my reward."

Esther had raised herself again, to stand in helpless endurance of whatever might be coming. But by this time young Harry, struck even more than the dogs by the appearance of Job Tudge, had come round dragging his chariot, and placed himself close to the pale child, whom he exceeded in height and breadth, as well as in depth of colouring. He looked into Job's eyes, peeped round at the tail of his jacket, and pulled it a little, and then, taking off the tiny cloth-cap,

observed with much interest the tight red curls which had been hidden underneath it. Job looked at his inspector with the round blue eyes of astonishment, until Harry, purely by way of experiment, took a bonbon from a fantastic wallet which hung over his shoulder, and applied the test to Job's lips. The result was satisfactory to both. Every one had been watching this small comedy; and when Job crunched the bonbon while Harry looked down at him inquiringly and patted his back, there was general laughter except on the part of Mrs. Holt, who was shaking her head slowly, and slapping the back of her left hand with the painful patience of a tragedian whose part is in abeyance to an ill-timed introduction of the humorous.

"I hope Job's cough has been better lately," said Esther, in mere uncertainty as to what it would be desirable to say or do.

"I dare say you hope so, Miss Lyon," said Mrs. Holt, looking at the distant landscape. "I 've no reason to disbelieve but what you wish well to the child, and to Felix, and to me. I 'm sure nobody has any occasion to wish me otherways. My character will bear inquiry, and what you, as are young, don't know, others can tell you. That was what I said to myself when I made up my mind to come here and see you, and ask you to get me the freedom to speak to Mr. Transome. I said, whatever Miss Lyon may be now, in the way of being lifted up among great people, she 's our minister's daughter, and was not above coming to my house and walking with my son Felix, — though I 'll not deny he made that figure on the Lord's Day that 'll per-

haps go against him with the judge, if anybody thinks well to tell him."

Here Mrs. Holt paused a moment, as with a mind arrested by the painful image it had called up.

Esther's face was glowing, when Harold glanced at her; and seeing this, he was considerate enough to address Mrs. Holt instead of her.

"You are then the mother of the unfortunate young man who is in prison?"

"Indeed I am, sir," said Mrs. Holt, feeling that she was now in deep water. "It 's not likely I should claim him if he was n't my own; though it 's not by my will, nor my advice, sir, that he ever walked; for I gave him none but good. But if everybody's son was guided by their mothers, the world 'ud be different; my son is not worse than many another woman's son, and that in Treby, whatever they may say as have n't got their sons in prison. And as to his giving up the doctoring, and then stopping his father's medicines, I know it 's bad, — that I know, — but it 's me has had to suffer, and it 's me a king and Parliament 'ud consider, if they meant to do the right thing, and had anybody to make it known to 'em. And as for the rioting and killing the constable, — my son said most plain to me he never meant it, and there was his bit of potato-pie for his dinner getting dry by the fire, the whole blessed time as I sat and never knew what was coming on me. And it 's my opinion as if great people make elections to get themselves into Parliament, and there 's riot and murder to do it, they ought to see as the widow

and the widow's son does n't suffer for it. I well know my duty; and I read my Bible; and I know in Jude where it 's been stained with the dried tulip-leaves this many a year, as you 're told not to rail at your betters if they was the devil himself; nor will I; but this I do say, if it 's three Mr. Transomes instead of one as is listening to me, as there 's them ought to go to the king and get him to let off my son Felix."

This speech, in its chief points, had been deliberately prepared. Mrs. Holt had set her face like a flint, to make the gentry know their duty as she knew hers: her defiant, defensive tone was due to the consciousness, not only that she was braving a powerful audience, but that she was daring to stand on the strong basis of her own judgment in opposition to her son's. Her proposals had been waived off by Mr. Lyon and Felix; but she had long had the feminine conviction that if she could " get to speak " in the right quarter, things might be different. The daring bit of impromptu about the three Mr. Transomes was immediately suggested by a movement of old Mr. Transome to the foreground in a line with Mr. Lingon and Harold; his furred and unusual costume appearing to indicate a mysterious dignity which she must hasten to include in her appeal.

And there were reasons that none could have foreseen, which made Mrs. Holt's remonstrance immediately effective. While old Mr. Transome stared, very much like a waxen image in which the expression is a failure, and the Rector, accustomed to female parishioners and com-

plainants, looked on with a smile in his eyes, Harold said at once, with cordial kindness, —

"I think you are quite right, Mrs. Holt. And for my part, I am determined to do my best for your son, both in the witness-box and elsewhere. Take comfort; if it is necessary, the king shall be appealed to. And rely upon it, I shall bear you in mind as Felix Holt's mother."

Rapid thoughts had convinced Harold that in this way he was best commending himself to Esther.

"Well, sir," said Mrs. Holt, who was not going to pour forth disproportionate thanks, "I am glad to hear you speak so becoming; and if you had been the king himself, I should have made free to tell you my opinion. For the Bible says, the king's favour is towards a wise servant; and it 's reasonable to think he 'd make all the more account of them as have never been in service, or took wage, which I never did, and never thought of my son doing; and his father left money, meaning otherways, so as he might have been a doctor on horseback at this very minute, instead of being in prison."

"What! was he regularly apprenticed to a doctor?" said Mr. Lingon, who had not understood this before.

"Sir, he was, and most clever, like his father before him, only he turned contrairy. But as for harming anybody, Felix never meant to harm anybody but himself and his mother, which he certainly did in respect of his clothes, and taking to be a low working-man, and stopping my living respectable, more particular by the

pills, which had a sale, as you may be sure they suited people's insides. And what folks can never have boxes enough of to swallow, I should think you have a right to sell. And there 's many and many a text for it, as I 've opened on without ever thinking; for if it 's true, ' Ask, and you shall have,' I should think it 's truer when you 're willing to pay for what you have."

This was a little too much for Mr. Lingon's gravity; he exploded, and Harold could not help following him. Mrs. Holt fixed her eyes on the distance, and slapped the back of her left hand again: it might be that this kind of mirth was the peculiar effect produced by forcible truth on high and worldly people who were neither in the Independent nor the General Baptist connection.

" I 'm sure you must be tired with your long walk, and little Job too," said Esther, by way of breaking this awkward scene. " Are n't you, Job? " she added, stooping to caress the child, who was timidly shrinking from Harry's invitation to him to pull the little chariot, — Harry's view being that Job would make a good horse for him to beat, and would run faster than Gappa.

" It 's well you can feel for the orphin child, Miss Lyon," said Mrs. Holt, choosing an indirect answer rather than to humble herself by confessing fatigue before gentlemen who seemed to be taking her too lightly. " I did n't believe but what you 'd behave pretty, as you always did to me, though everybody used to say you held yourself high. But I 'm sure you never did to Felix, for you let him sit by you at

the Free School before all the town, and him with never a bit of stock round his neck. And it shows you saw *that* in him worth taking notice of; and it is but right, if you know my words are true, as you should speak for him to the gentlemen."

"I assure you, Mrs. Holt," said Harold, coming to the rescue, — "I assure you that enough has been said to make me use my best efforts for your son. And now, pray, go on to the house with the little boy and take some rest. Dominic, show Mrs. Holt the way, and ask Mrs. Hickes to make her comfortable, and see that somebody takes her back to Treby in the buggy."

"I will go back with Mrs. Holt," said Esther, making an effort against herself.

"No, pray," said Harold, with that kind of entreaty which is really a decision. "Let Mrs. Holt have time to rest. We shall have returned, and you can see her before she goes. We will say good-by for the present, Mrs. Holt."

The poor woman was not sorry to have the prospect of rest and food, especially for "the orphin child," of whom she was tenderly careful. Like many women who appear to others to have a masculine decisiveness of tone, and to themselves to have a masculine force of mind, and who come into severe collision with sons arrived at the masterful stage, she had the maternal chord vibrating strongly within her towards all tiny children. And when she saw Dominic pick up Job and hoist him on his arm for a little while, by way of making acquaintance, she regarded him with an approval which she had not thought it possible to extend to a foreigner. Since

Dominic was going, Harry and old Mr. Transome chose to follow. Uncle Lingon shook hands and turned off across the grass, and thus Esther was left alone with Harold.

But there was a new consciousness between them. Harold's quick perception was least likely to be slow in seizing indications of anything that might affect his position with regard to Esther. Some time before his jealousy had been awakened to the possibility that before she had known him she had been deeply interested in some one else. Jealousy of all sorts — whether for our fortune or our love — is ready at combinations, and likely even to outstrip the fact. And Esther's renewed confusion, united with her silence about Felix which now first seemed noteworthy, and with Mrs. Holt's graphic details as to her walking with him and letting him sit by her before all the town, were grounds not merely for a suspicion, but for a conclusion in Harold's mind. The effect of this, which he at once regarded as a discovery, was rather different from what Esther had anticipated. It seemed to him that Felix was the least formidable person that he could have found out as an object of interest antecedent to himself. A young workman who had got himself thrown into prison, whatever recommendations he might have had for a girl at a romantic age in the dreariness of Dissenting society at Treby, could hardly be considered by Harold in the light of a rival. Esther was too clever and tasteful a woman to make a ballad heroine of herself, by bestowing her beauty and her lands on this lowly lover. Besides, Harold cherished the belief that

at the present time Esther was more wisely disposed to bestow these things on another lover in every way eligible. But in two directions this discovery had a determining effect on him; his curiosity was stirred to know exactly what the relation with Felix had been, and he was solicitous that his behaviour with regard to this young man should be such as to enhance his own merit in Esther's eyes. At the same time he was not inclined to any euphemisms that would seem by any possibility to bring Felix into the lists with himself.

Naturally, when they were left alone, it was Harold who spoke first. "I should think there 's a good deal of worth in this young fellow, — this Holt, — notwithstanding the mistakes he has made. A little queer and conceited, perhaps; but that is usually the case with men of his class when they are at all superior to their fellows."

"Felix Holt is a highly cultivated man; he is not at all conceited," said Esther. The different kinds of pride within her were coalescing now. She was aware that there had been a betrayal.

"Ah?" said Harold, not quite liking the tone of this answer. "This eccentricity is a sort of fanaticism, then? — this giving up being a doctor on horseback, as the old woman calls it, and taking to — let me see — watchmaking, is n't it?"

"If it is eccentricity to be very much better than other men, he is certainly eccentric; and fanatical too, if it is fanatical to renounce all small selfish motives for the sake of a great and

unselfish one. I never knew what nobleness of character really was before I knew Felix Holt."

It seemed to Esther as if in the excitement of this moment her own words were bringing her a clearer revelation.

"God bless me!" said Harold, in a tone of surprised yet thorough belief, and looking in Esther's face. "I wish you had talked to me about this before."

Esther at that moment looked perfectly beautiful, with an expression which Harold had never hitherto seen. All the confusion which had depended on personal feeling had given way before the sense that she had to speak the truth about the man whom she felt to be admirable.

"I think I did n't see the meaning of anything fine, — I did n't even see the value of my father's character, until I had been taught a little by hearing what Felix Holt said, and seeing that his life was like his words."

Harold looked and listened, and felt his slight jealousy allayed rather than heightened. "This is not like love," he said to himself with some satisfaction. With all due regard to Harold Transome, he was one of those men who are liable to make the greater mistakes about a particular woman's feelings, because they pique themselves on a power of interpretation derived from much experience. Experience is enlightening, but with a difference. Experiments on live animals may go on for a long period, and yet the fauna on which they are made may be limited. There may be a passion in the mind of a woman which precipitates her, not along the path of easy beguilement, but into a great leap

away from it. Harold's experience had not taught him this; and Esther's enthusiasm about Felix Holt did not seem to him to be dangerous.

"He 's quite an apostolic sort of fellow, then," was the self-quieting answer he gave to her last words. "He did n't look like that; but I had only a short interview with him, and I was given to understand that he refused to see me in prison. I believe he 's not very well inclined towards me. But you saw a great deal of him, I suppose; and your testimony to any one is enough for me," said Harold, lowering his voice rather tenderly. "Now I know what your opinion is, I shall spare no effort on behalf of such a young man. In fact, I had come to the same resolution before; but your wish would make difficult things easy."

After that energetic speech of Esther's, as often happens, the tears had just suffused her eyes. It was nothing more than might have been expected in a tender-hearted woman, considering Felix Holt's circumstances; and the tears only made more lovely the look with which she met Harold's when he spoke so kindly. She felt pleased with him; she was open to the fallacious delight of being assured that she had power over him to make him do what she liked, and quite forgot the many impressions which had convinced her that Harold had a padded yoke ready for the neck of every man, woman, and child that depended on him.

After a short silence they were getting near the stone gateway, and Harold said, with an air of intimate consultation, —

"What could we do for this young man, supposing he were let off? I shall send a letter with fifty pounds to the old woman to-morrow. I ought to have done it before, but it really slipped my memory, amongst the many things that have occupied me lately. But this young man, — what do you think would be the best thing we could do for him, if he gets at large again? He should be put in a position where his qualities could be more telling."

Esther was recovering her liveliness a little, and was disposed to encourage it for the sake of veiling other feelings, about which she felt renewed reticence, now that the overpowering influence of her enthusiasm was past. She was rather wickedly amused and scornful at Harold's misconceptions and ill-placed intentions of patronage.

"You are hopelessly in the dark," she said, with a light laugh and toss of her head. "What would you offer Felix Holt? — a place in the Excise? You might as well think of offering it to John the Baptist. Felix has chosen his lot. He means always to be a poor man."

"Means? Yes," said Harold, slightly piqued; "but what a man means usually depends on what happens. I mean to be a commoner; but a peerage might present itself under acceptable circumstances."

"Oh, there is no sum in proportion to be done there," said Esther, again gayly. "As you are to a peerage, so is *not* Felix Holt to any offer of advantage that you could imagine for him."

"You must think him fit for any position, — the first in the county."

"No, I don't," said Esther, shaking her head mischievously. "I think him too high for it."

"I see you can be ardent in your admiration."

"Yes, it is my champagne; you know I don't like the other kind."

"That would be satisfactory if one were sure of getting your admiration," said Harold, leading her up to the terrace and amongst the crocuses, from whence they had a fine view of the park and river. They stood still near the east parapet, and saw the dash of light on the water, and the pencilled shadows of the trees on the grassy lawn.

"Would it do as well to admire you, instead of being worthy to be admired?" said Harold, turning his eyes from that landscape to Esther's face.

"It would be a thing to be put up with," said Esther, smiling at him rather roguishly. "But you are not in that state of self-despair."

"Well, I am conscious of not having those severe virtues that you have been praising."

"That is true. You are quite in another *genre*."

"A woman would not find me a tragic hero."

"Oh, no! She must dress for genteel comedy, — such as your mother once described to me, — where the most thrilling event is the drawing of a handsome check."

"You are a naughty fairy," said Harold, daring to press Esther's hand a little more closely to him, and drawing her down the eastern steps into the pleasure-ground, as if he were unwilling to give up the conversation. "Confess

that you are disgusted with my want of romance."

"I shall not confess to being disgusted. I shall ask you to confess that you are not a romantic figure."

"I am a little too stout."

"For romance, — yes. At least you must find security for not getting stouter."

"And I don't look languishing enough?"

"Oh, yes — rather too much so — at a fine cigar."

"And I am not in danger of committing suicide?"

"No; you are a widower."

Harold did not reply immediately to this last thrust of Esther's. She had uttered it with innocent thoughtlessness from the playful suggestions of the moment; but it was a fact that Harold's previous married life had entered strongly into her impressions about him. The presence of Harry made it inevitable. Harold took this allusion of Esther's as an indication that his quality of widower was a point that made against him; and after a brief silence he said, in an altered, more serious tone, —

"You don't suppose, I hope, that any other woman has ever held the place that you could hold in my life?"

Esther began to tremble a little, as she always did when the love-talk between them seemed getting serious. She only gave the rather stumbling answer, "How so?"

"Harry's mother had been a slave, — was bought, in fact."

It was impossible for Harold to preconceive the effect this had on Esther. His natural disqualification for judging of a girl's feelings was heightened by the blinding effect of an exclusive object, — which was to assure her that her own place was peculiar and supreme. Hitherto Esther's acquaintance with Oriental love was derived chiefly from Byronic poems, and this had not sufficed to adjust her mind to a new story, where the Giaour concerned was giving her his arm. She was unable to speak; and Harold went on, —

"Though I am close on thirty-five, I never met with a woman at all like you before. There are new eras in one's life that are equivalent to youth, — are something better than youth. I was never an aspirant till I knew you."

Esther was still silent.

"Not that I dare to call myself that. I am not so confident a personage as you imagine. I am necessarily in a painful position for a man who has any feeling."

Here at last Harold had stirred the right fibre. Esther's generosity seized at once the whole meaning implied in that last sentence. She had a fine sensibility to the line at which flirtation must cease; and she was now pale, and shaken with feelings she had not yet defined for herself.

"Do not let us speak of difficult things any more now," she said, with gentle seriousness. "I am come into a new world of late, and have to learn life all over again. Let us go in. I must see poor Mrs. Holt again, and my little friend Job."

She paused at the glass door that opened on the terrace, and entered there, while Harold went round to the stables.

When Esther had been upstairs and descended again into the large entrance-hall, she found its stony spaciousness made lively by human figures extremely unlike the statues. Since Harry insisted on playing with Job again, Mrs. Holt and her orphan, after dining, had just been brought to this delightful scene for a game at hide-and-seek, and for exhibiting the climbing powers of the two pet squirrels. Mrs. Holt sat on a stool, in singular relief against the pedestal of the Apollo, while Dominic and Denner (otherwise Mrs. Hickes) bore her company; Harry, in his bright red and purple, flitted about like a great tropic bird after the sparrow-tailed Job, who hid himself with much intelligence behind the scagliola pillars and the pedestals; while one of the squirrels perched itself on the head of the tallest statue, and the other was already peeping down from among the heavy stuccoed angels on the ceiling, near the summit of a pillar.

Mrs. Holt held on her lap a basket filled with good things for Job, and seemed much soothed by pleasant company and excellent treatment. As Esther, descending softly and unobserved, leaned over the stone bannisters and looked at the scene for a minute or two, she saw that Mrs. Holt's attention, having been directed to the squirrel which had scampered on to the head of the Silenus carrying the infant Bacchus, had been drawn downward to the tiny babe looked at with so much affection by the rather ugly and hairy gentleman, of whom she nevertheless spoke

with reserve as of one who possibly belonged to the Transome family.

" It 's most pretty to see its little limbs, and the gentleman holding it. I should think he was amiable by his look; but it was odd he should have his likeness took without any clothes. Was he Transome by name?" (Mrs. Holt suspected that there might be a mild madness in the family.)

Denner, peering and smiling quietly, was about to reply, when she was prevented by the appearance of old Mr. Transome, who since his walk had been having " forty winks " on the sofa in the library, and now came out to look for Harry. He had doffed his fur cap and cloak, but in lying down to sleep he had thrown over his shoulders a soft Oriental scarf which Harold had given him, and this still hung over his scanty white hair and down to his knees, held fast by his wooden-looking arms and laxly clasped hands, which fell in front of him.

This singular apearance of an undoubted Transome fitted exactly into Mrs. Holt's thought at the moment. It lay in the probabilities of things that gentry's intellects should be peculiar: since they had not to get their own living, the good Lord might have economized in their case that common-sense which others were so much more in need of; and in the shuffling figure before her she saw a descendant of the gentleman who had chosen to be represented without his clothes, — all the more eccentric where there were the means of buying the best. But these oddities " said nothing " in great folks, who were powerful in high quarters all the same.

And Mrs. Holt rose and courtesied with a proud respect, precisely as she would have done if Mr. Transome had looked as wise as Lord Burleigh.

"I hope I 'm in no way taking a liberty, sir," she began, while the old gentleman looked at her with bland feebleness; "I 'm not that woman to sit anywhere out of my own home without inviting and pressing too. But I was brought here to wait, because the little gentleman wanted to play with the orphin child."

"Very glad, my good woman, — sit down, — sit down," said Mr. Transome, nodding and smiling between his clauses. "Nice little boy. Your grandchild?"

"Indeed, sir, no," said Mrs. Holt, continuing to stand. Quite apart from any awe of Mr. Transome, sitting down, she felt, would be a too great familiarity with her own pathetic importance on this extra and unlooked-for occasion. "It 's not me has any grandchild, nor ever shall have, though most fit. But with my only son saying he 'll never be married, and in prison besides, and some saying he 'll be transported, you may see yourself, — though a gentleman, — as there is n't much chance of my having grandchildren of my own. And this is old Master Tudge's grandchild, as my own Felix took to for pity because he was sickly and clemm'd, and I was noways against it, being of a tender heart. For I 'm a widow myself, and my son Felix, though big, is fatherless, and I know my duty in consequence. And it 's to be wished, sir, as others should know it as are more in power and live in great houses, and can ride in a carriage where they will. And if you 're the gentleman

as is the head of everything, — and it 's not to be thought you 'd give up to your son as a poor widow 's been forced to do, — it behoves you to take the part of them as are deserving; for the Bible says, gray hairs should speak."

"Yes, yes, — poor woman, — what shall I say?" said old Mr. Transome, feeling himself scolded, and as usual desirous of mollifying displeasure.

"Sir, I can tell you what to say fast enough; for it 's what I should say myself if I could get to speak to the king. For I 've asked them that know, and they say it 's the truth both out of the Bible and in, as the king can pardon anything and anybody. And judging by his countenance on the new signs, and the talk there was awhile ago about his being the people's friend, as the minister once said it from the very pulpit, — if there 's any meaning in words, he 'll do the right thing by me and my son, if he 's asked proper."

"Yes, — a very good man, — he 'll do anything right," said Mr. Transome, whose own ideas about the king just then were somewhat misty, consisting chiefly in broken reminiscences of George the Third. "I 'll ask him anything you like," he added, with a pressing desire to satisfy Mrs. Holt, who alarmed him slightly.

"Then, sir, if you 'll go in your carriage and say, This young man, Felix Holt by name, as his father was known the country round, and his mother most respectable, — he never meant harm to anybody, and so far from bloody murder and fighting, would part with his victual to them that needed it more, and if you 'd get other gen-

tlemen to say the same, and if they 're not satisfied to inquire, — I 'll not believe but what the king 'ud let my son out of prison. Or if it 's true he must stand his trial, the king 'ud take care no mischief happened to him. I 've got my senses, and I 'll never believe as in a country where there 's a God above and a king below, the right thing can't be done if great people was willing to do it."

Mrs. Holt, like all orators, had waxed louder and more energetic, ceasing to propel her arguments, and being propelled by them. Poor old Mr. Transome, getting more and more frightened at this severe-spoken woman, who had the horrible possibility to his mind of being a novelty that was to become permanent, seemed to be fascinated by fear, and stood helplessly forgetful that if he liked he might turn round and walk away.

Little Harry, alive to anything that had relation to Gappa, had paused in his game, and, discerning what he thought a hostile aspect in this naughty black old woman, rushed towards her, and proceeded first to beat her with his mimic jockey's whip, and then, suspecting that her bombazine was not sensitive, to set his teeth in her arm. While Dominic rebuked him and pulled him off, Nimrod began to bark anxiously, and the scene was become alarming even to the squirrels, which scrambled as far off as possible.

Esther, who had been waiting for an opportunity of intervention, now came up to Mrs. Holt, to speak some soothing words; and old Mr. Transome, seeing a sufficient screen between himself and his formidable suppliant, at last

gathered courage to turn round and shuffle away with unusual swiftness into the library.

"Dear Mrs. Holt," said Esther, "do rest comforted. I assure you, you have done the utmost that can be done by your words. Your visit has not been thrown away. See how the children have enjoyed it! I saw little Job actually laughing. I think I never saw him do more than smile before." Then turning round to Dominic, she said, "Will the buggy come round to this door?"

This hint was sufficient. Dominic went to see if the vehicle was ready; and Denner, remarking that Mrs. Holt would like to mount it in the inner court, invited her to go back into the housekeeper's room. But there was a fresh resistance raised in Harry by the threatened departure of Job, who had seemed an invaluable addition to the menagerie of tamed creatures; and it was barely in time that Esther had the relief of seeing the entrance-hall cleared so as to prevent any further encounter of Mrs. Holt with Harold, who was now coming up the flight of steps at the entrance.

CHAPTER XLIV

I'm sick at heart. The eye of day,
The insistent summer noon, seems pitiless,
Shining in all the barren crevices
Of weary life, leaving no shade, no dark,
Where I may dream that hidden waters lie.

SHORTLY after Mrs. Holt's striking presentation of herself at Transome Court, Esther went on a second visit to her father.

The Loamford Assizes were approaching; it was expected that in about ten days Felix Holt's trial would come on, and some hints in her father's letters had given Esther the impression that he was taking a melancholy view of the result. Harold Transome had once or twice mentioned the subject with a facile hopefulness as to "the young fellow's coming off easily," which, in her anxious mind, was not a counterpoise to disquieting suggestions, and she had not chosen to introduce another conversation about Felix Holt, by questioning Harold concerning the probabilities he relied on. Since those moments on the terrace, Harold had daily become more of the solicitous and indirectly beseeching lover; and Esther, from the very fact that she was weighed on by thoughts that were painfully bewildering to her, — by thoughts which, in their newness to her young mind, seemed to shake her belief that life could be anything else than a compromise with things repugnant to the moral taste, — had become more passive to his attentions at the very time that she had begun to feel

more profoundly that in accepting Harold Transome she left the high mountain air, the passionate serenity of perfect love forever behind her, and must adjust her wishes to a life of middling delights, overhung with the languorous haziness of motiveless ease, where poetry was only literature, and the fine ideas had to be taken down from the shelves of the library when her husband's back was turned. But it seemed as if all outward conditions concurred, along with her generous sympathy for the Transomes, and with those native tendencies against which she had once begun to struggle, to make this middling lot the best she could attain to. She was in this half-sad, half-satisfied resignation to something like what is called worldly wisdom, when she went to see her father, and learn what she could from him about Felix.

The little minister was much depressed, unable to resign himself to the dread which had begun to haunt him, that Felix might have to endure the odious penalty of transportation for the manslaughter, which was the offence that no evidence in his favour could disprove.

" I had been encouraged by the assurances of men instructed in this regard," said Mr. Lyon, while Esther sat on the stool near him, and listened anxiously, " that though he were pronounced guilty in regard to this deed whereinto he hath calamitously fallen, yet that a judge mildly disposed, and with a due sense of that invisible activity of the soul whereby the deeds which are the same in outward appearance and effect, yet differ as the knife-stroke of the surgeon, even though it kill, differs from the knife-

stroke of a wanton mutilator, might use his discretion in tempering the punishment, so that it would not be very evil to bear. But now it is said that the judge who cometh is a severe man, and one nourishing a prejudice against the bolder spirits who stand not in the old paths."

"I am going to be present at the trial, father," said Esther, who was preparing the way to express a wish which she was timid about even with her father. "I mentioned to Mrs. Transome that I should like to do so, and she said that she used in old days always to attend the assizes, and that she would take me. You will be there, father?"

"Assuredly I shall be there, having been summoned to bear witness to Felix's character, and to his having uttered remonstrances and warnings long beforehand whereby he proved himself an enemy to riot. In our ears, who know him, it sounds strangely that aught else should be credible; but he hath few to speak for him, though I trust that Mr. Harold Transome's testimony will go far, if, as you say, he is disposed to set aside all minor regards, and not to speak the truth grudgingly and reluctantly. For the very truth hath a colour from the disposition of the utterer."

"He is kind; he is capable of being generous," said Esther.

"It is well. For I verily believe that evil-minded men have been at work against Felix. The 'Duffield Watchman' hath written continually in allusion to him as one of those mischievous men who seek to elevate themselves through the dishonour of their party; and as one of those who go not heart and soul with the needs of the people, but seek only to get a hearing for

themselves by raising their voices in crotchety discord. It is these things that cause me heaviness of spirit: the dark secret of this young man's lot is a cross I carry daily."

"Father," said Esther, timidly, while the eyes of both were filling with tears, "I should like to see him again before his trial. Might I? Will you ask him? Will you take me?"

The minister raised his suffused eyes to hers, and did not speak for a moment or two. A new thought had visited him. But his delicate tenderness shrank even from an inward inquiry that was too curious, — that seemed like an effort to peep at sacred secrets.

"I see nought against it, my dear child, if you arrived early enough, and would take the elderly lady into your confidence, so that you might descend from the carriage at some suitable place, — the house of the Independent minister, for example, — where I could meet and accompany you. I would forewarn Felix, who would doubtless delight to see your face again; seeing that he may go away, and be as it were buried from you, even though it may be only in prison, and not — "

This was too much for Esther. She threw her arms round her father's neck and sobbed like a child. It was an unspeakable relief to her after all the pent-up stifling experience, all the inward incommunicable debate of the last few weeks. The old man was deeply moved too, and held his arm close round the dear child, praying silently.

No word was spoken for some minutes, till Esther raised herself, dried her eyes, and with an action that seemed playful, though there was

no smile on her face, pressed her handkerchief against her father's cheeks. Then, when she had put her hand in his, he said solemnly, —

" 'T is a great and mysterious gift, this clinging of the heart, my Esther, whereby it hath often seemed to me that even in the very moment of suffering our souls have the keenest foretaste of heaven. I speak not lightly, but as one who hath endured. And 't is a strange truth that only in the agony of parting we look into the depths of love."

So the interview ended, without any question from Mr. Lyon concerning what Esther contemplated as the ultimate arrangement between herself and the Transomes.

After this conversation, which showed him that what happened to Felix touched Esther more closely than he had supposed, the minister felt no impulse to raise the images of a future so unlike anything that Felix would share. And Esther would have been unable to answer any such questions. The successive weeks, instead of bringing her nearer to clearness and decision, had only brought that state of disenchantment belonging to the actual presence of things which have long dwelt in the imagination with all the factitious charms of arbitrary arrangement. Her imaginary mansion had not been inhabited just as Transome Court was; her imaginary fortune had not been attended with circumstances which she was unable to sweep away. She herself, in her Utopia, had never been what she was now, — a woman whose heart was divided and oppressed. The first spontaneous offering of her woman's devotion, the first great inspiration of her life,

was a sort of vanished ecstasy which had left its wounds. It seemed to her a cruel misfortune of her young life that her best feeling, her most precious dependence, had been called forth just where the conditions were hardest, and that all the easy invitations of circumstance were towards something which that previous consecration of her longing had made a moral descent for her. It was characteristic of her that she scarcely at all entertained the alternative of such a compromise as would have given her the larger portion of the fortune to which she had a legal claim, and yet have satisfied her sympathy by leaving the Transomes in possession of their old home. Her domestication with this family had brought them into the foreground of her imagination; the gradual wooing of Harold had acted on her with a constant immediate influence that predominated over all indefinite prospects; and a solitary elevation to wealth, which out of Utopia she had no notion how she should manage, looked as chill and dreary as the offer of dignities in an unknown country.

In the ages since Adam's marriage, it has been good for some men to be alone, and for some women also. But Esther was not one of these women; she was intensely of the feminine type, verging neither towards the saint nor the angel. She was "a fair divided excellence, whose fulness of perfection" must be in marriage. And, like all youthful creatures, she felt as if the present conditions of choice were final. It belonged to the freshness of her heart that, having had her emotions strongly stirred by real objects, she never speculated on possible relations yet to

come. It seemed to her that she stood at the first and last parting of the ways. And, in one sense, she was under no illusion. It is only in that freshness of our time that the choice is possible which gives unity to life, and makes the memory a temple where all relics and all votive offerings, all worship and all grateful joy, are an unbroken history sanctified by one religion.

CHAPTER XLV

We may not make this world a paradise
By walking it together with clasped hands
And eyes that meeting feed a double strength.
We must be only joined by pains divine,
Of spirits blent in mutual memories.

IT was a consequence of that interview with her father, that when Esther stepped early on a gray March morning into the carriage with Mrs. Transome, to go to the Loamford Assizes, she was full of an expectation that held her lips in trembling silence, and gave her eyes that sightless beauty which tells that the vision is all within.

Mrs. Transome did not disturb her with unnecessary speech. Of late, Esther's anxious observation had been drawn to a change in Mrs. Transome, shown in many small ways which only women notice. It was not only that when they sat together the talk seemed more of an effort to her: that might have come from the gradual draining away of matter for discourse pertaining to most sorts of companionship, in which repetition is not felt to be as desirable as novelty. But while Mrs. Transome was dressed just as usual, took her seat as usual, trifled with her drugs and had her embroidery before her as usual, and still made her morning greetings with that finished easy politeness and consideration of tone which to rougher people seems like affection, Esther noticed a strange fitfulness in her movements. Sometimes the stitches of her embroidery went on with silent, unbroken swiftness for a quarter

of an hour, as if she had to work out her deliverance from bondage by finishing a scroll-patterned border; then her hands dropped suddenly and her gaze fell blankly on the table before her, and she would sit in that way motionless as a seated statue, apparently unconscious of Esther's presence, till some thought darting within her seemed to have the effect of an external shock and rouse her with a start, when she looked round hastily like a person ashamed of having slept. Esther, touched with wondering pity at signs of unhappiness that were new in her experience, took the most delicate care to appear inobservant, and only tried to increase the gentle attention that might help to soothe or gratify this uneasy woman. But one morning Mrs. Transome had said, breaking rather a long silence, —

"My dear, I shall make this house dull for you. You sit with me like an embodied patience. I am unendurable; I am getting into a melancholy dotage. A fidgety old woman like me is as unpleasant to see as a rook with its wing broken. Don't mind me, my dear. Run away from me without ceremony. Every one else does, you see. I am part of the old furniture with new drapery."

"Dear Mrs. Transome," said Esther, gliding to the low ottoman close by the basket of embroidery, "do you dislike my sitting with you?"

"Only for your own sake, my fairy," said Mrs. Transome, smiling faintly, and putting her hand under Esther's chin. "Does n't it make you shudder to look at me?"

"Why will you say such naughty things?"

said Esther, affectionately. "If you had had a daughter, she would have desired to be with you most when you most wanted cheering. And surely every young woman has something of a daughter's feeling towards an older one who has been kind to her."

"I should like you to be really my daughter," said Mrs. Transome, rousing herself to look a little brighter. "That is something still for an old woman to hope for."

Esther blushed: she had not foreseen this application of words that came from pitying tenderness. To divert the train of thought as quickly as possible, she at once asked what she had previously had in her mind to ask. Before her blush had disappeared she said, —

"Oh, you are so good; I shall ask you to indulge me very much. It is to let us set out very early to Loamford on Wednesday, and put me down at a particular house, that I may keep an engagement with my father. It is a private matter, that I wish no one to know about, if possible. And he will bring me back to you wherever you appoint."

In that way Esther won her end without needing to betray it; and as Harold was already away at Loamford, she was the more secure.

The Independent minister's house at which she was set down, and where she was received by her father, was in a quiet street not far from the jail. Esther had thrown a dark cloak over the handsomer coverings which Denner had assured her were absolutely required of ladies who sat anywhere near the judge at a great trial; and as the bonnet of that day did not throw the face

into high relief, but rather into perspective, a veil drawn down gave her a sufficiently inconspicuous appearance.

"I have arranged all things, my dear," said Mr. Lyon, "and Felix expects us. We will lose no time."

They walked away at once, Esther not asking a question. She had no consciousness of the road along which they passed; she could never remember anything but a dim sense of entering within high walls and going along passages, till they were ushered into a larger space than she expected, and her father said, —

"It is here that we are permitted to see Felix, my Esther. He will presently appear."

Esther automatically took off her gloves and bonnet, as if she had entered the house after a walk. She had lost the complete consciousness of everything except that she was going to see Felix. She trembled. It seemed to her as if he too would look altered after her new life, — as if even the past would change for her and be no longer a steadfast remembrance, but something she had been mistaken about, as she had been about the new life. Perhaps she was growing out of that childhood to which common things have rareness, and all objects look larger. Perhaps from henceforth the whole world was to be meaner for her. The dread concentrated in those moments seemed worse than anything she had known before. It was what the dread of the pilgrim might be who has it whispered to him that the holy places are a delusion, or that he will see them with a soul unstirred and unbelieving. Every minute that passes may be charged

with some such crisis in the little inner world of man or woman.

But soon the door opened slightly; some one looked in; then it opened wide, and Felix Holt entered.

"Miss Lyon — Esther!" and her hand was in his grasp.

He was just the same, — no, something inexpressibly better, because of the distance and separation, and the half-weary novelties, which made him like the return of morning.

"Take no heed of me, children," said Mr. Lyon. "I have some notes to make, and my time is precious. We may remain here only a quarter of an hour." And the old man sat down at a window with his back to them, writing with his head bent close to the paper.

"You are very pale; you look ill, compared with your old self," said Esther. She had taken her hand away; but they stood still near each other, she looking up at him.

"The fact is, I 'm not fond of prison," said Felix, smiling; "but I suppose the best I can hope for is to have a good deal more of it."

"It is thought that in the worst case a pardon may be obtained," said Esther, avoiding Harold Transome's name.

"I don't rely on that," said Felix, shaking his head. "My wisest course is to make up my mind to the very ugliest penalty they can condemn me to. If I can face that, anything less will seem easy. But you know," he went on, smiling at her brightly, "I never went in for fine company and cushions. I can't be very heavily disappointed in that way."

"Do you see things just as you used to do?" said Esther, turning pale as she said it; "I mean — about poverty, and the people you will live among? Has all the misunderstanding and sadness left you just as obstinate?" She tried to smile, but could not succeed.

"What — about the sort of life I should lead if I were free again?" said Felix.

"Yes. I can't help being discouraged for you by all these things that have happened. See how you may fail!" Esther spoke timidly. She saw a peculiar smile, which she knew well, gathering in his eyes. "Ah, I dare say I am silly," she said deprecatingly.

"No, you are dreadfully inspired," said Felix. "When the wicked Tempter is tired of snarling that word 'failure' in a man's cell, he sends a voice like a thrush to say it for him. See now what a messenger of darkness you are!" He smiled, and took her two hands between his, pressed together as children hold them up in prayer. Both of them felt too solemnly to be bashful. They looked straight into each other's eyes, as angels do when they tell some truth. And they stood in that way while he went on speaking.

"But I 'm proof against that word 'failure.' I 've seen behind it. The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best. As to just the amount of result he may see from his particular work, — that 's a tremendous uncertainty; the universe has not been arranged for the gratification of his feelings. As long as a man sees and believes in some great good, he 'll prefer working towards

that in the way he 's best fit for, come what may. I put effects at their minimum; but I 'd rather have the minimum of effect, if it 's of the sort I care for, than the maximum of effect I don't care for, — a lot of fine things that are not to my taste, — and if they were, the conditions of holding them while the world is what it is, are such as would jar on me like grating metal."

" Yes," said Esther, in a low tone, " I think I understand that now, better than I used to do." The words of Felix at last seemed strangely to fit her own experience. But she said no more, though he seemed to wait for it a moment or two, looking at her. But then he went on: —

" I don't mean to be illustrious, you know, and make a new era, else it would be kind of you to get a raven and teach it to croak ' failure ' in my ears. Where great things can't happen, I care for very small things, such as will never be known beyond a few garrets and workshops. And then, as to one thing I believe in, I don't think I can altogether fail. If there 's anything our people want convincing of, it is that there 's some dignity and happiness for a man other than changing his station. That 's one of the beliefs I choose to consecrate my life to. If anybody could demonstrate to me that I was a flat for it, I should n't think it would follow that I must borrow money to set up genteelly and order new clothes. That 's not a rigorous consequence to my understanding."

They smiled at each other, with the old sense of amusement they had so often had together.

" You are just the same," said Esther.

"And you?" said Felix. "My affairs have been settled long ago. But yours — a great change has come in them — magic at work."

"Yes," said Esther, rather falteringly.

"Well," said Felix, looking at her gravely again, "it 's a case of fitness that seems to give a chance sanction to that musty law. The first time I saw you your birth was an immense puzzle to me. However, the appropriate conditions are come at last."

These words seemed cruel to Esther. But Felix could not know all the reasons for their seeming so. She could not speak; she was turning cold and feeling her heart beat painfully.

"All your tastes are gratified now," he went on innocently. "But you 'll remember the old pedagogue and his lectures?"

One thought in the mind of Felix was that Esther was sure to marry Harold Transome. Men readily believe these things of the women who love them. But he could not allude to the marriage more directly. He was afraid of this destiny for her, without having any very distinct knowledge by which to justify his fear to the mind of another. It did not satisfy him that Esther should marry Harold Transome.

"My children," said Mr. Lyon at this moment, not looking round, but only looking close at his watch, "we have just two minutes more." Then he went on writing.

Esther did not speak; but Felix could not help observing now that her hands had turned to a deathly coldness, and that she was trembling. He believed, he knew, that whatever prospects she had, this feeling was for his sake. An over-

powering impulse from mingled love, gratitude, and anxiety, urged him to say, —

"I had a horrible struggle, Esther. But you see I was right. There was a fitting lot in reserve for you. But remember you have cost a great price, — don't throw what is precious away. I shall want the news that you have a happiness worthy of you."

Esther felt too miserable for tears to come. She looked helplessly at Felix for a moment, then took her hands from his, and turning away mutely, walked dreamily towards her father, and said, "Father, I am ready, — there is no more to say."

She turned back again, towards the chair where her bonnet lay, with a face quite corpse-like above her dark garment.

"Esther!"

She heard Felix say the word, with an entreating cry, and went towards him with the swift movement of a frightened child towards its protector. He clasped her, and they kissed each other.

She never could recall anything else that happened, till she was in the carriage again with Mrs. Transome.

CHAPTER XLVI

> Why, there are maidens of heroic touch,
> And yet they seem like things of gossamer
> You'd pinch the life out of, as out of moths.
> Oh, it is not loud tones and mouthingness,
> 'T is not the arms akimbo and large strides,
> That make a woman's force. The tiniest birds,
> With softest downy breasts, have passions in them,
> And are brave with love.

ESTHER was so placed in the Court, under Mrs. Transome's wing, as to see and hear everything without effort. Harold had received them at the hotel, and had observed that Esther looked ill, and was unusually abstracted in her manners; but this seemed to be sufficiently accounted for by her sympathetic anxiety about the result of a trial in which the prisoner at the bar was a friend, and in which both her father and himself were important witnesses. Mrs. Transome had no reluctance to keep a small secret from her son, and no betrayal was made of that previous " engagement " of Esther's with her father. Harold was particularly delicate and unobtrusive in his attentions to-day: he had the consciousness that he was going to behave in a way that would gratify Esther and win her admiration, and we are all of us made more graceful by the inward presence of what we believe to be a generous purpose; our actions move to a hidden music,—"a melody that 's sweetly played in tune." If Esther had been less absorbed by supreme feelings, she would have been aware that she was an object of special notice. In the

bare squareness of a public hall, where there was not one jutting angle to hang a guess or a thought upon, not an image or a bit of colour to stir the fancy, and where the only objects of speculation, of admiration, or of any interest whatever, were human beings, and especially the human beings that occupied positions indicating some importance, the notice bestowed on Esther would not have been surprising, even if it had been merely a tribute to her youthful charm, which was well companioned by Mrs. Transome's elderly majesty. But it was due also to whisperings that she was an hereditary claimant of the Transome estates, whom Harold Transome was about to marry. Harold himself had of late not cared to conceal either the fact or the probability; they both tended rather to his honour than his dishonour. And to-day, when there was a good proportion of Trebians present, the whisperings spread rapidly.

The Court was still more crowded than on the previous day, when our poor acquaintance Dredge and his two collier companions were sentenced to a year's imprisonment with hard labour, and the more enlightened prisoner, who stole the Debarrys' plate, to transportation for life. Poor Dredge had cried, had wished he 'd "never heared of a 'lection," and in spite of sermons from the jail chaplain, fell back on the explanation that this was a world in which Spratt and Old Nick were sure to get the best of it; so that in Dredge's case, at least, most observers must have had the melancholy conviction that there had been no enhancement of public spirit and faith in progress from that wave of polit-

ical agitation which had reached the Sproxton Pits.

But curiosity was necessarily at a higher pitch to-day, when the character of the prisoner and the circumstances of his offence were of a highly unusual kind. As soon as Felix appeared at the bar, a murmur rose and spread into a loud buzz, which continued until there had been repeated authoritative calls for silence in the Court. Rather singularly, it was now for the first time that Esther had a feeling of pride in him on the ground simply of his appearance. At this moment, when he was the centre of a multitudinous gaze, which seemed to act on her own vision like a broad unmitigated daylight, she felt that there was something pre-eminent in him, notwithstanding the vicinity of numerous gentlemen. No applewoman would have admired him; not only to feminine minds like Mrs. Tiliot's, but to many minds in coat and waistcoat, there was something dangerous and perhaps unprincipled in his bare throat and great Gothic head; and his somewhat massive person would doubtless have come out very oddly from the hands of a fashionable tailor of that time. But as Esther saw his large gray eyes looking round calmly and undefiantly, first at the audience generally, and then with a more observant expression at the lawyers and other persons immediately around him, she felt that he bore the outward stamp of a distinguished nature. Forgive her if she needed this satisfaction; all of us — whether men or women — are liable to this weakness of liking to have our preference justified before others as well as ourselves. Esther said inwardly, with a

certain triumph, that Felix Holt looked as worthy to be chosen in the midst of this large assembly, as he had ever looked in their *tête-à-tête* under the sombre light of the little parlour in Malthouse Yard.

Esther had felt some relief in hearing from her father that Felix had insisted on doing without his mother's presence; and since to Mrs. Holt's imagination, notwithstanding her general desire to have her character inquired into, there was no greatly consolatory difference between being a witness and a criminal, and an appearance of any kind "before the judge," could hardly be made to suggest anything definite that would overcome the dim sense of unalleviated disgrace, she had been less inclined than usual to complain of her son's decision. Esther had shuddered beforehand at the inevitable farce there would be in Mrs. Holt's testimony. But surely Felix would lose something for want of a witness who could testify to his behaviour in the morning before he became involved in the tumult?

"He is really a fine young fellow," said Harold, coming to speak to Esther after a colloquy with the prisoner's solicitor. "I hope he will not make a blunder in defending himself."

"He is not likely to make a blunder," said Esther. She had recovered her colour a little, and was brighter than she had been all the morning before.

Felix had seemed to include her in his general glance, but had avoided looking at her particularly. She understood how delicate feeling for her would prevent this, and that she might safely look at him, and towards her father, whom she

could see in the same direction. Turning to Harold, to make an observation, she saw that he was looking towards the same point, but with an expression on his face that surprised her.

"Dear me!" she said, prompted to speak without any reflection; "how angry you look! I never saw you look so angry before. It is not my father you are looking at?"

"Oh, no! I am angry at something I 'm looking away from," said Harold, making an effort to drive back the troublesome demon who would stare out at window. "It 's that Jermyn," he added, glancing at his mother as well as Esther. "He will thrust himself under my eyes everywhere since I refused him an interview and returned his letter. I 'm determined never to speak to him directly again, if I can help it."

Mrs. Transome heard with a changeless face. She had for some time been watching, and had taken on her marble look of immobility. She said an inward bitter "Of course!" to everything that was unpleasant.

After this Esther soon became impatient of all speech; her attention was riveted on the proceedings of the Court, and on the mode in which Felix bore himself. In the case for the prosecution there was nothing more than a reproduction, with irrelevancies added by witnesses, of the facts already known to us. Spratt had retained consciousness enough, in the midst of his terror, to swear that when he was tied to the finger-post, Felix was presiding over the actions of the mob. The landlady of the Seven Stars, who was indebted to Felix for rescue from

pursuit by some drunken rioters, gave evidence that went to prove his assumption of leadership prior to the assault on Spratt, — remembering only that he had called away her pursuers to "better sport." Various respectable witnesses swore to Felix's "encouragement" of the rioters who were dragging Spratt in King Street; to his fatal assault on Tucker; and to his attitude in front of the drawing-room window at the Manor.

Three other witnesses gave evidence of expressions used by the prisoner, tending to show the character of the acts with which he was charged. Two were Treby tradesmen, the third was a clerk from Duffield. The clerk had heard Felix speak at Duffield; the Treby men had frequently heard him declare himself on public matters; and they all quoted expressions which tended to show that he had a virulent feeling against the respectable shopkeeping class, and that nothing was likely to be more congenial to him than the gutting of retailers' shops. No one else knew — the witnesses themselves did not know fully — how far their strong perception and memory on these points was due to a fourth mind, namely, that of Mr. John Johnson, the attorney, who was nearly related to one of the Treby witnesses, and a familiar acquaintance of the Duffield clerk. Man cannot be defined as an evidence-giving animal; and in the difficulty of getting up evidence on any subject, there is room for much unrecognized action of diligent persons who have the extra stimulus of some private motive. Mr. Johnson was present in Court to-day, but in a modest, retired

situation. He had come down to give information to Mr. Jermyn, and to gather information in other quarters, which was well illuminated by the appearance of Esther in company with the Transomes.

When the case for the prosecution closed, all strangers thought that it looked very black for the prisoner. In two instances only Felix had chosen to put a cross-examining question. The first was to ask Spratt if he did not believe that his having been tied to the post had saved him from a probably mortal injury; the second was to ask the tradesman who swore to his having heard Felix tell the rioters to leave Tucker alone and come along with him, whether he had not, shortly before, heard cries among the mob summoning to an attack on the wine-vaults and brewery.

Esther had hitherto listened closely but calmly. She knew that there would be this strong adverse testimony; and all her hopes and fears were bent on what was to come beyond it. It was when the prisoner was asked what he had to adduce in reply that she felt herself in the grasp of that tremor which does not disable the mind, but rather gives keener consciousness of a mind having a penalty of body attached to it.

There was a silence as of night when Felix Holt began to speak. His voice was firm and clear; he spoke with simple gravity, and evidently without any enjoyment of the occasion. Esther had never seen his face look so weary.

" My Lord, I am not going to occupy the time of the Court with unnecessary words. I believe the witnesses for the prosecution have spoken

the truth as far as a superficial observation would enable them to do it; and I see nothing that can weigh with the jury in my favour, unless they believe my statement of my own motives, and the testimony that certain witnesses will give to my character and purposes as being inconsistent with my willingly abetting disorder. I will tell the Court in as few words as I can, how I got entangled in the mob, how I came to attack the constable, and how I was led to take a course which seems rather mad to myself, now I look back upon it."

Felix then gave a concise narrative of his motives and conduct on the day of the riot, from the moment when he was startled into quitting his work by the earlier uproar of the morning. He omitted, of course, his visit to Malthouse Yard, and merely said that he went out to walk again after returning to quiet his mother's mind. He got warmed by the story of his experience, which moved him more strongly than ever, now he recalled it in vibrating words before a large audience of his fellow-men. The sublime delight of truthful speech to one who has the great gift of uttering it will make itself felt even through the pangs of sorrow.

"That is all I have to say for myself, my Lord. I pleaded 'Not guilty' to the charge of Manslaughter, because I know that word may carry a meaning which would not fairly apply to my act. When I threw Tucker down, I did not see the possibility that he would die from a sort of attack which ordinarily occurs in fighting without any fatal effect. As to my assaulting a constable, it was a quick choice between two

evils: I should else have been disabled. And he attacked me under a mistake about my intentions. I 'm not prepared to say I never would assault a constable where I had more chance of deliberation. I certainly should assault him if I saw him doing anything that made my blood boil: I reverence the law, but not where it is a pretext for wrong, which it should be the very object of law to hinder. I consider that I should be making an unworthy defence, if I let the Court infer from what I say myself, or from what is said by my witnesses, that because I am a man who hates drunken, motiveless disorder, or any wanton harm, therefore I am a man who would never fight against authority. I hold it blasphemy to say that a man ought not to fight against authority; there is no great religion and no great freedom that has not done it, in the beginning. It would be impertinent for me to speak of this now, if I did not need to say, in my own defence, that I should hold myself the worst sort of traitor if I put my hand either to fighting or disorder, — which must mean injury to somebody, — if I were not urged to it by what I hold to be sacred feelings, making a sacred duty either to my own manhood or to my fellow-man. And certainly," Felix ended, with a strong ring of scorn in his voice, " I never held it a sacred duty to try and get a Radical candidate returned for North Loamshire by willingly heading a drunken, howling mob, whose public action must consist in breaking windows, destroying hardgot produce, and endangering the lives of men and women. I have no more to say, my Lord."

"I foresaw he would make a blunder," said Harold, in a low voice to Esther. Then, seeing her shrink a little, he feared she might suspect him of being merely stung by the allusion to himself. "I don't mean what he said about the Radical candidate," he added hastily, in correction. "I don't mean the last sentence. I mean that whole peroration of his, which he ought to have left unsaid. It has done him harm with the jury, — they won't understand it, or rather will misunderstand it. And I 'll answer for it, it has soured the judge. It remains to be seen what we witnesses can say for him, to nullify the effect of what he has said for himself. I hope the attorney has done his best in collecting the evidence; I understand the expense of the witnesses is undertaken by some Liberals at Glasgow and in Lancashire, friends of Holt's. But I suppose your father has told you."

The first witness called for the defence was Mr. Lyon. The gist of his statements was, that from the beginning of September last until the day of election he was in very frequent intercourse with the prisoner; that he had become intimately acquainted with his character and views of life, and his conduct with respect to the election, and that these were totally inconsistent with any other supposition than that his being involved in the riot, and his fatal encounter with the constable, were due to the calamitous failure of a bold but good purpose. He stated further that he had been present when an interview had occurred in his own house between the prisoner and Mr. Harold Transome, who was then canvassing for the representation of North Loamshire.

That the object of the prisoner in seeking this interview had been to inform Mr. Transome of treating given in his name to the workmen in the pits and on the canal at Sproxton, and to remonstrate against its continuance; the prisoner fearing that disturbance and mischief might result from what he believed to be the end towards which this treating was directed, — namely, the presence of these men on the occasions of the nomination and polling. Several times after this interview, Mr. Lyon said, he had heard Felix Holt recur to the subject therein discussed with expressions of grief and anxiety. He himself was in the habit of visiting Sproxton in his ministerial capacity; he knew fully what the prisoner had done there in order to found a night-school, and was certain that the prisoner's interest in the working-men of that district turned entirely on the possibility of converting them somewhat to habits of soberness and to a due care for the instruction of their children. Finally, he stated that the prisoner, in compliance with his request, had been present at Duffield on the day of the nomination, and had on his return expressed himself with strong indignation concerning the employment of the Sproxton men on that occasion, and what he called the wickedness of hiring blind violence.

The quaint appearance and manner of the little Dissenting minister could not fail to stimulate the peculiar wit of the bar. He was subjected to a troublesome cross-examination, which he bore with wide-eyed, short-sighted quietude and absorption in the duty of truthful response. On being asked, rather sneeringly, if the pris-

oner was not one of his flock, he answered, in that deeper tone which made one of the most effective transitions of his varying voice, —

"Nay, — would to God he were! I should then feel that the great virtues and the pure life I have beheld in him were a witness to the efficacy of the faith I believe in and the discipline of the Church whereunto I belong."

Perhaps it required a larger power of comparison than was possessed by any of that audience to appreciate the moral elevation of an Independent minister who could utter those words. Nevertheless there was a murmur, which was clearly one of sympathy.

The next witness, and the one on whom the interest of the spectators was chiefly concentrated, was Harold Transome. There was a decided predominance of Tory feeling in the Court, and the human disposition to enjoy the infliction of a little punishment on an opposite party was, in this instance, of a Tory complexion. Harold was keenly alive to this, and to everything else that might prove disagreeable to him in his having to appear in the witness-box. But he was not likely to lose his self-possession, or to fail in adjusting himself gracefully, under conditions which most men would find it difficult to carry without awkwardness. He had generosity and candour enough to bear Felix Holt's proud rejection of his advances without any petty resentment; he had all the susceptibilities of a gentleman; and these moral qualities gave the right direction to his acumen, in judging of the behaviour that would best secure his dignity. Everything requiring self-command was easier

to him because of Esther's presence; for her admiration was just then the object which this well-tanned man of the world had it most at heart to secure.

When he entered the witness-box he was much admired by the ladies amongst the audience, many of whom sighed a little at the thought of his wrong course in politics. He certainly looked like a handsome portrait by Sir Thomas Lawrence, in which that remarkable artist had happily omitted the usual excess of honeyed blandness mixed with alert intelligence, which is hardly compatible with the state of man out of paradise. He stood not far off Felix; and the two Radicals certainly made a striking contrast. Felix might have come from the hands of a sculptor in the later Roman period, when the plastic impulse was stirred by the grandeur of barbaric forms, — when rolled collars were not yet conceived, and satin stocks were not.

Harold Transome declared that he had had only one interview with the prisoner: it was the interview referred to by the previous witness, in whose presence and in whose house it was begun. The interview, however, was continued beyond the observation of Mr. Lyon. The prisoner and himself quitted the Dissenting minister's house in Malthouse Yard together, and proceeded to the office of Mr. Jermyn, who was then conducting electioneering business on his behalf. His object was to comply with Holt's remonstrance by inquiring into the alleged proceedings at Sproxton, and, if possible, to put a stop to them. Holt's language, both in Malthouse Yard and in the attorney's office, was strong;

he was evidently indignant, and his indignation turned on the danger of employing ignorant men excited by drink on an occasion of popular concourse. He believed that Holt's sole motive was the prevention of disorder, and what he considered the demoralization of the workmen by treating. The event had certainly justified his remonstrances. He had not had any subsequent opportunities of observing the prisoner; but if any reliance was to be placed on a rational conclusion, it must, he thought, be plain that the anxiety thus manifested by Holt was a guarantee of the statement he had made as to his motives on the day of the riot. His entire impression from Holt's manner in that single interview was that he was a moral and political enthusiast, who, if he sought to coerce others, would seek to coerce them into a difficult and perhaps impracticable scrupulosity.

Harold spoke with as noticeable a directness and emphasis as if what he said could have no reaction on himself. He had of course not entered unnecessarily into what occurred in Jermyn's office. But now he was subjected to a cross-examination on this subject, which gave rise to some subdued shrugs, smiles, and winks among county gentlemen.

The questions were directed so as to bring out, if possible, some indication that Felix Holt was moved to his remonstrance by personal resentment against the political agents concerned in setting on foot the treating at Sproxton; but such questioning is a sort of target-shooting that sometimes hits about widely. The cross-examining counsel had close connections among the

Tories of Loamshire, and enjoyed his business to-day. Under the fire of various questions about Jermyn and the agent employed by him at Sproxton, Harold got warm, and in one of his replies said, with his rapid sharpness, —

"Mr. Jermyn was my agent then, not now: I have no longer any but hostile relations with him."

The sense that he had shown a slight heat would have vexed Harold more if he had not got some satisfaction out of the thought that Jermyn heard those words. He recovered his good temper quickly, and when subsequently the question came, —

"You acquiesced in the treating of the Sproxton men, as necessary to the efficient working of the reformed constituency?" Harold replied, with quiet fluency, —

"Yes; on my return to England, before I put up for North Loamshire, I got the best advice from practised agents, both Whig and Tory. They all agreed as to electioneering measures."

The next witness was Michael Brincey, otherwise Mike Brindle, who gave evidence of the sayings and doings of the prisoner amongst the Sproxton men. Mike declared that Felix went "uncommon again' drink, and pitch-and-toss, and quarrelling, and sich," and was "all for schooling and bringing up the little chaps;" but on being cross-examined, he admitted that he "could n't give much account;" that Felix did talk again' idle folks, whether poor or rich, and that most like he meant the rich, who had "a rights to be idle," which was what he, Mike, liked himself sometimes, though for the most part he

was " a hard-working butty." On being checked for this superfluous allegation of his own theory and practice, Mike became timidly conscious that answering was a great mystery beyond the reaches of a butty's soul, and began to err from defect instead of excess. However, he reasserted that what Felix most wanted was " to get 'em to set up a school for the little chaps."

With the two succeeding witnesses, who swore to the fact that Felix had tried to lead the mob along Hobb's Lane instead of towards the Manor, and to the violently threatening character of Tucker's attack on him, the case for the defence was understood to close.

Meanwhile Esther had been looking on and listening with growing misery, in the sense that all had not been said which might have been said on behalf of Felix. If it was the jury who were to be acted on, she argued to herself, there might have been an impression made on their feeling which would determine their verdict. Was it not constantly said and seen that juries pronounced " Guilty " or " Not guilty " from sympathy for or against the accused? She was too inexperienced to check her own argument by thoroughly representing to herself the course of things, — how the counsel for the prosecution would reply, and how the judge would sum up, with the object of cooling down sympathy into deliberation. What she had painfully pressing on her inward vision was, that the trial was coming to an end, and that the voice of right and truth had not been strong enough.

When a woman feels purely and nobly, that ardour of hers which breaks through formulas

too rigorously urged on men by daily practical needs, makes one of her most precious influences; she is the added impulse that shatters the stiffening crust of cautious experience. Her inspired ignorance gives a sublimity to actions so incongruously simple that otherwise they would make men smile. Some of that ardour which has flashed out and illuminated all poetry and history was burning to-day in the bosom of sweet Esther Lyon. In this, at least, her woman's lot was perfect, — that the man she loved was her hero; that her woman's passion and her reverence for rarest goodness rushed together in an undivided current. And to-day they were making one danger, one terror, one irresistible impulse for her heart. Her feelings were growing into a necessity for action, rather than a resolve to act. She could not support the thought that the trial would come to an end, that sentence would be passed on Felix, and that all the while something had been omitted which might have been said for him. There had been no witness to tell what had been his behaviour and state of mind just before the riot. She must do it. It was possible. There was time; but not too much time. All other agitation became merged in eagerness not to let the moment escape. The last witness was being called. Harold Transome had not been able to get back to her on leaving the witness-box, but Mr. Lingon was close by her. With firm quickness she said to him, —

"Pray tell the attorney that I have evidence to give for the prisoner, — lose no time."

"Do you know what you are going to say,

my dear?" said Mr. Lingon, looking at her in astonishment.

"Yes, — I entreat you, for God's sake," said Esther, in that low tone of urgent beseeching which is equivalent to a cry; and with a look of appeal more penetrating still, "I would rather die than not do it."

The old Rector, always leaning to the good-natured view of things, felt chiefly that there seemed to be an additional chance for the poor fellow who had got himself into trouble. He disputed no farther, but went to the attorney.

Before Harold was aware of Esther's intention she was on her way to the witness-box. When she appeared there, it was as if a vibration, quick as light, had gone through the Court and had shaken Felix himself, who had hitherto seemed impassive. A sort of gleam seemed to shoot across his face; and any one close to him would have seen that his hand, which lay on the edge of the dock, trembled.

At the first moment Harold was startled and alarmed; the next, he felt delight in Esther's beautiful aspect and in the admiration of the Court. There was no blush on her face; she stood divested of all personal considerations, whether of vanity or shyness. Her clear voice sounded as it might have done if she had been making a confession of faith. She began and went on without query or interruption. Every face looked grave and respectful.

"I am Esther Lyon, the daughter of Mr. Lyon, the Independent minister at Treby, who has been one of the witnesses for the prisoner. I know Felix Holt well. On the day of the

election at Treby, when I had been much alarmed by the noises that reached me from the main street, Felix Holt came to call upon me. He knew that my father was away, and he thought that I should be alarmed by the sounds of disturbance. It was about the middle of the day, and he came to tell me that the disturbance was quieted, and that the streets were nearly emptied. But he said he feared that the men would collect again after drinking, and that something worse might happen later in the day. And he was in much sadness at this thought. He stayed a little while, and then he left me. He was very melancholy. His mind was full of great resolutions that came from his kind feeling towards others. It was the last thing he would have done to join in riot or to hurt any man, if he could have helped it. His nature is very noble; he is tender-hearted; he could never have had any intention that was not brave and good."

There was something so naïve and beautiful in this action of Esther's, that it conquered every low or petty suggestion even in the commonest minds. The three men in that assembly who knew her best — even her father and Felix Holt — felt a thrill of surprise mingling with their admiration. This bright, delicate, beautiful-shaped thing that seemed most like a toy or ornament, — some hand had touched the chords, and there came forth music that brought tears. Half a year before, Esther's dread of being ridiculous spread over the surface of her life; but the depth below was sleeping.

Harold Transome was ready to give her his

hand and lead her back to her place. When she was there, Felix, for the first time, could not help looking towards her, and their eyes met in one solemn glance.

Afterwards Esther found herself unable to listen so as to form any judgment on what she heard. The acting out of that strong impulse had exhausted her energy. There was a brief pause, filled with a murmur, a buzz, and much coughing. The audience generally felt as if dull weather was setting in again. And under those auspices the counsel for the prosecution got up to make his reply. Esther's deed had its effect beyond the momentary one, but the effect was not visible in the rigid necessities of legal procedure. The counsel's duty of restoring all unfavourable facts to due prominence in the minds of the jurors had its effect altogether reinforced by the summing-up of the judge. Even the bare discernment of facts, much more their arrangement with a view to inferences, must carry a bias; human impartiality, whether judicial or not, can hardly escape being more or less loaded. It was not that the judge had severe intentions; it was only that he saw with severity. The conduct of Felix was not such as inclined him to indulgent consideration, and, in his directions to the jury, that mental attitude necessarily told on the light in which he placed the homicide. Even to many in the Court who were not constrained by judicial duty, it seemed that though this high regard felt for the prisoner by his friends, and especially by a generous-hearted woman, was very pretty, such conduct as his was not the less dangerous and

foolish, and assaulting and killing a constable was not the less an offence to be regarded without leniency.

Esther seemed now so tremulous, and looked so ill, that Harold begged her to leave the Court with his mother and Mr. Lingon. He would come and tell her the issue. But she said, quietly, that she would rather stay; she was only a little overcome by the exertion of speaking. She was inwardly resolved to see Felix to the last moment before he left the Court.

Though she could not follow the address of the counsel or the judge, she had a keen ear for what was brief and decisive. She heard the verdict, "Guilty of manslaughter." And every word uttered by the judge in pronouncing sentence fell upon her like an unforgetable sound that would come back in dreaming and in waking. She had her eyes on Felix, and at the words, "Imprisonment for four years," she saw his lip tremble; but otherwise he stood firm and calm.

Esther gave a start from her seat. Her heart swelled with a horrible sensation of pain; but, alarmed lest she should lose her self-command, she grasped Mrs. Transome's hand, getting some strength from that human contact.

Esther saw that Felix had turned. She could no longer see his face. "Yes," she said, drawing down her veil, "let us go."

CHAPTER XLVII

> The devil tempts us not, — 't is we tempt him,
> Beckoning his skill with opportunity.

THE more permanent effect of Esther's action in the trial was visible in a meeting which took place the next day in the principal room of the White Hart at Loamford. To the magistrates and other county gentlemen who were drawn together about noon, some of the necessary impulse might have been lacking but for that stirring of heart in certain just-spirited men and good fathers among them, which had been raised to a high pitch of emotion by Esther's maidenly fervour. Among these one of the foremost was Sir Maximus Debarry, who had come to the assizes with a mind, as usual, slightly rebellious under an influence which he never ultimately resisted, — the influence of his son. Philip Debarry himself was detained in London, but in his correspondence with his father he had urged him as well as his uncle Augustus, to keep eyes and interest awake on the subject of Felix Holt, whom, from all the knowledge of the case he had been able to obtain, he was inclined to believe peculiarly unfortunate rather than guilty. Philip had said he was the more anxious that his family should intervene benevolently in this affair, if it were possible, because he understood that Mr. Lyon took the young man's case particularly to heart, and he should always regard

himself as obliged to the old preacher. At this superfineness of consideration Sir Maximus had vented a few "pshaws!" and, in relation to the whole affair, had grumbled that Phil was always setting him to do he did n't know what, — always seeming to turn nothing into something by dint of words which had n't so much substance as a mote behind them. Nevertheless he was coerced; and in reality he was willing to do anything fair or good-natured which had a handle that his understanding could lay hold of. His brother, the Rector, desired to be rigorously just; but he had come to Loamford with a severe opinion concerning Felix, thinking that some sharp punishment might be a wholesome check on the career of a young man disposed to rely too much on his own crude devices.

Before the trial commenced, Sir Maximus had naturally been one of those who had observed Esther with curiosity, owing to the report of her inheritance, and her probable marriage to his once welcome but now exasperating neighbour, Harold Transome; and he had made the emphatic comment, — "A fine girl! something thoroughbred in the look of her! Too good for a Radical, that 's all I have to say." But during the trial Sir Maximus was wrought into a state of sympathetic ardour that needed no fanning. As soon as he could take his brother by the buttonhole, he said, —

"I tell you what, Gus! we must exert ourselves to get a pardon for this young fellow. Confound it! what 's the use of mewing him up for four years? Example? Nonsense! Will there be a man knocked down the less for it?

That girl made me cry. Depend upon it, whether she 's going to marry Transome or not, she 's been fond of Holt, — in her poverty, you know. She 's a modest, brave, beautiful woman. I 'd ride a steeplechase, old as I am, to gratify her feelings. Hang it! the fellow 's a good fellow if she thinks so. And he threw out a fine sneer, I thought, at the Radical candidate. Depend upon it, he 's a good fellow at bottom."

The Rector had not exactly the same kind of ardour, nor was he open to precisely that process of proof which appeared to have convinced Sir Maximus; but he had been so far influenced as to be inclined to unite in an effort on the side of mercy, observing, also, that he " knew Phil would be on that side." And by the co-operation of similar movements in the minds of other men whose names were of weight, a meeting had been determined on to consult about getting up a memorial to the Home Secretary on behalf of Felix Holt. His case had never had the sort of significance that could rouse political partisanship; and such interest as was now felt in him was still more unmixed with that inducement. The gentlemen who gathered in the room at the White Hart were — not as the large imagination of the " North Loamshire Herald " suggested, " of all shades of political opinion," but — of as many shades as were to be found among the gentlemen of that county.

Harold Transome had been energetically active in bringing about this meeting. Over and above the stings of conscience and a determination to act up to the level of all recognized honourableness, he had the powerful motive of

desiring to do what would satisfy Esther. His gradually heightened perception that she had a strong feeling towards Felix Holt had not made him uneasy. Harold had a conviction that might have seemed like fatuity if it had not been that he saw the effect he produced on Esther by the light of his opinions about women in general. The conviction was that Felix Holt could not be his rival in any formidable sense. Esther's admiration for this eccentric young man was, he thought, a moral enthusiasm, a romantic fervour, which was one among those many attractions quite novel in his own experience; her distress about the trouble of one who had been a familiar object in her former home was no more than naturally followed from a tender woman's compassion. The place young Holt had held in her regard had necessarily changed its relations now that her lot was so widely changed. It is undeniable that what most conduced to the quieting nature of Harold's conclusions was the influence on his imagination of the more or less detailed reasons that Felix Holt was a watchmaker, that his home and dress were of a certain quality, that his person and manners — that, in short (for Harold, like the rest of us, had many impressions which saved him the trouble of distinct ideas), Felix Holt was not the sort of man a woman would be likely to be in love with when she was wooed by Harold Transome.

Thus he was sufficiently at rest on this point not to be exercising any painful self-conquest in acting as the zealous advocate of Felix Holt's cause with all persons worth influencing; but it was by no direct intercourse between him and

Sir Maximus that they found themselves in co-operation, for the old baronet would not recognize Harold by more than the faintest bow, and Harold was not a man to expose himself to a rebuff. Whatever he in his inmost soul regarded as nothing more than a narrow prejudice he could defy, not with airs of importance, but with easy indifference. He could bear most things good-humouredly where he felt that he had the superiority. The object of the meeting was discussed, and the memorial agreed upon without any clashing. Mr. Lingon was gone home; but it was expected that his concurrence and signature would be given, as well as those of other gentlemen who were absent. The business gradually reached that stage at which the concentration of interest ceases, — when the attention of all but a few who are more practically concerned drops off and disperses itself in private chat, and there is no longer any particular reason why everybody stays except that everybody is there. The room was rather a long one, and invited to a little movement: one gentleman drew another aside to speak in an undertone about Scotch bullocks; another had something to say about the North Loamshire Hunt to a friend who was the reverse of good-looking, but who, nevertheless, while listening, showed his strength of mind by giving a severe attention also to his full-length reflection in the handsome tall mirror that filled the space between two windows. And in this way the groups were continually shifting.

But in the mean time there were moving towards this room at the White Hart the foot-

steps of a person whose presence had not been invited, and who, very far from being drawn thither by the belief that he would be welcome, knew well that his entrance would, to one person at least, be bitterly disagreeable. They were the footsteps of Mr. Jermyn, whose appearance that morning was not less comely and less carefully tended than usual, but who was suffering the torment of a compressed rage, which, if not impotent to inflict pain on another, was impotent to avert evil from himself. After his interview with Mrs. Transome there had been for some reasons a delay of positive procedures against him by Harold, of which delay Jermyn had twice availed himself; first, to seek an interview with Harold, and then to send him a letter. The interview had been refused; and the letter had been returned, with the statement that no communication could take place except through Harold's lawyers. And yesterday Johnson had brought Jermyn the information that he would quickly hear of the proceedings in Chancery being resumed; the watch Johnson kept in town had given him secure knowledge on this head. A doomed animal, with every issue earthed up except that where its enemy stands, must, if it has teeth and fierceness, try its one chance without delay. And a man may reach a point in his life in which his impulses are not distinguished from those of a hunted brute by any capability of scruples. Our selfishness is so robust and many-clutching that, well encouraged, it easily devours all sustenance away from our poor little scruples.

Since Harold would not give Jermyn access

to him, that vigorous attorney was resolved to take it. He knew all about the meeting at the White Hart, and he was going thither with the determination of accosting Harold. He thought he knew what he should say, and the tone in which he should say it. It would be a vague intimation, carrying the effect of a threat, which should compel Harold to give him a private interview. To any counter-consideration that presented itself in his mind — to anything that an imagined voice might say — the imagined answer arose: "That 's all very fine; but I 'm not going to be ruined if I can help it, — least of all, ruined in that way." Shall we call it degeneration or gradual development, — this effect of thirty additional winters on the soft-glancing, versifying young Jermyn?

When Jermyn entered the room at the White Hart, he did not immediately see Harold. The door was at the extremity of the room, and the view was obstructed by groups of gentlemen with figures broadened by overcoats. His entrance excited no peculiar observation; several persons had come in late. Only one or two, who knew Jermyn well, were not too much preoccupied to have a glancing remembrance of what had been chatted about freely the day before, — Harold's irritated reply about his agent, from the witness-box. Receiving and giving a slight nod here and there, Jermyn pushed his way, looking round keenly, until he saw Harold standing near the other end of the room. The solicitor who had acted for Felix was just then speaking to him, but having put a paper into his hand, turned away; and Harold, standing

isolated, though at no great distance from others, bent his eyes on the paper. He looked brilliant that morning; his blood was flowing prosperously. He had come in after a ride, and was additionally brightened by rapid talk and the excitement of seeking to impress himself favourably or at least powerfully on the minds of neighbours nearer or more remote. He had just that amount of flush which indicates that life is more enjoyable than usual; and as he stood with his left hand caressing his whisker, and his right holding the paper and his riding-whip, his dark eyes running rapidly along the written lines, and his lips reposing in a curve of good-humour which had more happiness in it than a smile, all beholders might have seen that his mind was at ease.

Jermyn walked quickly and quietly close up to him. The two men were of the same height; and before Harold looked round, Jermyn's voice was saying, close to his ear, not in a whisper, but in a hard, incisive, disrespectful, and yet not loud tone, —

"Mr. Transome, I must speak to you in private."

The sound jarred through Harold with a sensation all the more insufferable because of the revulsion from the satisfied, almost elated state in which it had seized him. He started and looked round into Jermyn's eyes. For an instant, which seemed long, there was no sound between them, but only angry hatred gathering in the two faces. Harold felt himself going to crush this insolence; Jermyn felt that he had words within him that were fangs to clutch this

obstinate strength, and wring forth the blood and compel submission. And Jermyn's impulse was the more urgent. He said, in a tone that was rather lower, but yet harder and more biting, —

"You will repent else — for your mother's sake."

At that sound, quick as a leaping flame, Harold had struck Jermyn across the face with his whip. The brim of the hat had been a defence. Jermyn, a powerful man, had instantly thrust out his hand, and clutched Harold hard by the clothes just below the throat, pushing him slightly so as to make him stagger.

By this time everybody's attention had been called to this end of the room; but both Jermyn and Harold were beyond being arrested by any consciousness of spectators.

"Let me go, you scoundrel!" said Harold, fiercely, "or I 'll be the death of you."

"Do," said Jermyn, in a grating voice; "*I am your father.*"

In the thrust by which Harold had been made to stagger backward a little, the two men had got very near the long mirror. They were both white; both had anger and hatred in their faces; the hands of both were upraised. As Harold heard the last terrible words, he started at a leaping throb that went through him, and in the start turned his eyes away from Jermyn's face. He turned them on the same face in the glass with his own beside it, and saw the hated fatherhood reasserted.

The young strong man reeled with a sick faintness. But in the same moment Jermyn released

his hold, and Harold felt himself supported by the arm. It was Sir Maximus Debarry who had taken hold of him.

"Leave the room, sir!" the Baronet said to Jermyn, in a voice of imperious scorn. "This is a meeting of gentlemen."

"Come, Harold," he said, in the old friendly voice, "come away with me."

CHAPTER XLVIII

'T is law as steadfast as the throne of Zeus, —
Our days are heritors of days gone by.

ÆSCHYLUS: *Agamemnon.*

A LITTLE after five o'clock that day Harold arrived at Transome Court. As he was winding along the broad road of the park, some parting gleams of the March sun pierced the trees here and there, and threw on the grass a long shadow of himself and the groom riding, and illuminated a window or two of the home he was approaching. But the bitterness in his mind made these sunny gleams almost as odious as an artificial smile. He wished he had never come back to this pale English sunshine.

In the course of his eighteen miles' drive he had made up his mind what he would do. He understood now, as he had never understood before, the neglected solitariness of his mother's life, the allusions and innuendoes which had come out during the election. But with a proud insurrection against the hardship of an ignominy which was not of his own making, he inwardly said that if the circumstances of his birth were such as to warrant any man in regarding his character of gentleman with ready suspicion, that character should be the more strongly asserted in his conduct. No one should be able to allege with any show of proof that he had inherited meanness.

As he stepped from the carriage and entered the hall, there were the voice and the trotting feet of little Harry as usual, and the rush to clasp his father's leg and make his joyful puppy-like noises. Harold just touched the boy's head, and then said to Dominic in a weary voice, —

"Take the child away. Ask where my mother is."

Mrs. Transome, Dominic said, was upstairs. He had seen her go up after coming in from her walk with Miss Lyon, and she had not come down again.

Harold, throwing off his hat and great-coat, went straight to his mother's dressing-room. There was still a hope in his mind. He might be suffering simply from a lie. There is much misery created in the world by mere mistake or slander, and he might have been stunned by a lie suggested by such slander. He rapped at his mother's door.

Her voice said immediately, "Come in."

Mrs. Transome was resting in her easy-chair, as she often did between an afternoon walk and dinner. She had taken off her walking-dress and wrapped herself in a soft dressing-gown. She was neither more nor less empty of joy than usual. But when she saw Harold, a dreadful certainty took possession of her. It was as if a long-expected letter, with a black seal, had come at last.

Harold's face told her what to fear the more decisively, because she had never before seen it express a man's deep agitation. Since the time of its pouting childhood and careless youth she had seen only the confident strength and

good-humoured imperiousness of maturity. The last five hours had made a change as great as illness makes. Harold looked as if he had been wrestling, and had had some terrible blow. His eyes had that sunken look which, because it is unusual, seems to intensify expression.

He looked at his mother as he entered, and her eyes followed him as he moved, till he came and stood in front of her, she looking up at him, with white lips.

"Mother," he said, speaking with a distinct slowness, in strange contrast with his habitual manner, "tell me the truth, that I may know how to act."

He paused a moment, and then said, "Who is my father?"

She was mute; her lips only trembled. Harold stood silent for a few moments, as if waiting. Then he spoke again: —

"*He* has said — said it before others — that *he* is my father."

He looked still at his mother. She seemed as if age were striking her with a sudden wand, — as if her trembling face were getting haggard before him. She was mute. But her eyes had not fallen; they looked up in helpless misery at her son.

Her son turned away his eyes from her, and left her. In that moment Harold felt hard; he could show no pity. All the pride of his nature rebelled against his sonship.

CHAPTER XLIX

> Nay, falter not, — 't is an assured good
> To seek the noblest, — 't is your only good
> Now you have seen it; for that higher vision
> Poisons all meaner choice forevermore.

THAT day Esther dined with old Mr. Transome only. Harold sent word that he was engaged and had already dined, and Mrs. Transome that she was feeling ill. Esther was much disappointed that any tidings Harold might have brought relating to Felix were deferred in this way; and, her anxiety making her fearful, she was haunted by the thought that if there had been anything cheering to tell, he would have found time to tell it without delay. Old Mr. Transome went as usual to his sofa in the library to sleep after dinner, and Esther had to seat herself in the small drawing-room, in a well-lit solitude that was unusually dispiriting to her. Pretty as this room was, she did not like it. Mrs. Transome's full-length portrait, being the only picture there, urged itself too strongly on her attention; the youthful brilliancy it represented saddened Esther by its inevitable association with what she daily saw had come instead of it, — a joyless, embittered age. The sense that Mrs. Transome was unhappy affected Esther more and more deeply, as the growing familiarity which relaxed the efforts of the hostess revealed more and more the threadbare tissue of this majestic lady's life. Even the flowers

and the pure sunshine and the sweet waters of Paradise would have been spoiled for a young heart, if the bowered walks had been haunted by an Eve gone gray with bitter memories of an Adam who had complained, "The woman . . . she gave me of the tree, and I did eat." And many of us know how, even in our childhood, some blank discontented face on the background of our home has marred our summer mornings. Why was it, when the birds were singing, when the fields were a garden, and when we were clasping another little hand just larger than our own, there was somebody who found it hard to smile? Esther had got far beyond that childhood to a time and circumstances when this daily presence of elderly dissatisfaction amidst such outward things as she had always thought must greatly help to satisfy, awaked, not merely vague questioning emotion, but strong determining thought. And now, in these hours since her return from Loamford, her mind was in that state of highly wrought activity, that large discourse, in which we seem to stand aloof from our own life, — weighing impartially our own temptations and the weak desires that most habitually solicit us. "I think I am getting that power Felix wished me to have; I shall soon see strong visions," she said to herself, with a melancholy smile flitting across her face, as she put out the wax lights that she might get rid of the oppressive urgency of walls and upholstery and that portrait smiling with deluded brightness, unwitting of the future.

Just then Dominic came to say that Mr. Harold sent his compliments, and begged that

she would grant him an interview in his study. He disliked the small drawing-room; if she would oblige him by going to the study at once, he would join her very soon. Esther went, in some wonder and anxiety. What she most feared or hoped in these moments related to Felix Holt, and it did not occur to her that Harold could have anything special to say to her that evening on other subjects.

Certainly the study was pleasanter than the small drawing-room. A quiet light shone on nothing but greenness and dark wood, and Dominic had placed a delightful chair for her opposite to his master's, which was still empty. All the little objects of luxury around indicated Harold's habitual occupancy; and as Esther sat opposite all these things along with the empty chair which suggested the coming presence, the expectation of his beseeching homage brought with it an impatience and repugnance which she had never felt before. While these feelings were strongly upon her, the door opened and Harold appeared.

He had recovered his self-possession since his interview with his mother; he had dressed and was perfectly calm. He had been occupied with resolute thoughts, determining to do what he knew that perfect honour demanded, let it cost him what it would. It is true he had a tacit hope behind, that it might not cost him what he prized most highly; it is true he had a glimpse even of reward; but it was not less true that he would have acted as he did without that hope or glimpse. It was the most serious moment in Harold Transome's life; for the first time the

iron had entered into his soul, and he felt the hard pressure of our common lot, the yoke of that mighty resistless destiny laid upon us by the acts of other men as well as our own.

When Esther looked at him she relented, and felt ashamed of her gratuitous impatience. She saw that his mind was in some way burdened. But then immediately sprang the dread that he had to say something hopeless about Felix.

They shook hands in silence, Esther looking at him with anxious surprise. He released her hand; but it did not occur to her to sit down, and they both continued standing on the hearth.

"Don't let me alarm you," said Harold, seeing that her face gathered solemnity from his. "I suppose I carry the marks of a past agitation. It relates entirely to troubles of my own, — of my own family. No one beyond is involved in them."

Esther wondered still more, and felt still more relenting.

"But," said Harold, after a slight pause, and in a voice that was weighted with new feeling, "it involves a difference in my position with regard to you; and it is on this point that I wished to speak to you at once. When a man sees what ought to be done, he had better do it forthwith. He can't answer for himself to-morrow."

While Esther continued to look at him, with eyes widened by anxious expectation, Harold turned a little, leaned on the mantelpiece, and ceased to look at her as he spoke.

"My feelings drag me another way. I need not tell you that your regard has become very

important to me — that if our mutual position had been different — that, in short, you must have seen — if it had not seemed to be a matter of worldly interest, I should have told you plainly already that I loved you, and that my happiness could be complete only if you would consent to marry me."

Esther felt her heart beginning to beat painfully. Harold's voice and words moved her so much that her own task seemed more difficult than she had before imagined. It seemed as if the silence, unbroken by anything but the clicking of the fire, had been long, before Harold turned round towards her again and said, —

"But to-day I have heard something that affects my own position. I cannot tell you what it is. There is no need. It is not any culpability of my own. But I have not just the same unsullied name and fame in the eyes of the world around us as I believed that I had when I allowed myself to entertain that wish about you. You are very young, entering on a fresh life with bright prospects, — you are worthy of everything that is best. I may be too vain in thinking it was at all necessary; but I take this precaution against myself. I shut myself out from the chance of trying, after to-day, to induce you to accept anything which others may regard as specked and stained by any obloquy, however slight."

Esther was keenly touched. With a paradoxical longing, such as often happens to us, she wished at that moment that she could have loved this man with her whole heart. The tears came into her eyes; she did not speak, but, with an

angel's tenderness in her face, she laid her hand on his sleeve. Harold commanded himself strongly, and said, —

"What is to be done now is that we should proceed at once to the necessary legal measures for putting you in possession of your own, and arranging mutual claims. After that I shall probably leave England."

Esther was oppressed by an overpowering difficulty. Her sympathy with Harold at this moment was so strong that it spread itself like a mist over all previous thought and resolve. It was impossible now to wound him afresh. With her hand still resting on his arm, she said timidly, —

"Should you be urged — obliged to go — in any case?"

"Not in every case, perhaps," Harold said, with an evident movement of the blood towards his face; "at least not for long, not for always."

Esther was conscious of the gleam in his eyes. With terror at herself, she said in difficult haste: "I can't speak. I can't say anything to-night. A great decision has to be made: I must wait — till to-morrow."

She was moving her hand from his arm, when Harold took it reverentially and raised it to his lips. She turned towards her chair, and as he released her hand she sank down on the seat with a sense that she needed that support. She did not want to go away from Harold yet. All the while there was something she needed to know, and yet she could not bring herself to ask it. She must resign herself to depend entirely on his recollection of anything beyond his own immedi-

ate trial. She sat helpless under contending sympathies, while Harold stood at some distance from her, feeling more harassed by weariness and uncertainty, now that he had fulfilled his resolve, and was no longer under the excitement of actually fulfilling it.

Esther's last words had forbidden his revival of the subject that was necessarily supreme with him. But still she sat there; and his mind, busy as to the probabilities of her feeling, glanced over all she had done and said in the later days of their intercourse. It was this retrospect that led him to say at last, —

"You will be glad to hear that we shall get a very powerfully signed memorial to the Home Secretary about young Holt. I think your speaking for him helped a great deal. You made all the men wish what you wished."

This was what Esther had been yearning to hear and dared not ask, as well from respect for Harold's absorption in his own sorrow, as from the shrinking that belongs to our dearest need. The intense relief of hearing what she longed to hear affected her whole frame; her colour, her expression, changed as if she had been suddenly freed from some torturing constraint. But we interpret signs of emotion as we interpret other signs, — often quite erroneously, unless we have the right key to what they signify. Harold did not gather that this was what Esther had waited for, or that the change in her indicated more than he had expected her to feel at this allusion to an unusual act which she had done under a strong impulse.

Besides the introduction of a new subject

after very momentous words have passed, and are still dwelling on the mind, is necessarily a sort of concussion, shaking us into a new adjustment of ourselves.

It seemed natural that soon afterward Esther put out her hand and said, " Good-night."

Harold went to his bedroom on the same level with his study, thinking of the morning with an uncertainty that dipped on the side of hope. This sweet woman, for whom he felt a passion newer than any he had expected to feel, might possibly make some hard things more bearable — if she loved him. If not, — well, he had acted so that he could defy any one to say he was not a gentleman.

Esther went upstairs to her bedroom, thinking that she should not sleep that night. She set her light on a high stand, and did not touch her dress. What she desired to see with undisturbed clearness were things not present: the rest she needed was the rest of a final choice. It was difficult. On each side there was renunciation.

She drew up her blinds, liking to see the gray sky, where there were some veiled glimmerings of moonlight, and the lines of the forever running river, and the bending movement of the black trees. She wanted the largeness of the world to help her thought. This young creature, who trod lightly backward and forward, and leaned against the window-frame, and shook back her brown curls as she looked at something not visible, had lived hardly more than six months since she saw Felix Holt for the first time. But life is measured by the rapidity

of change, the succession of influences that modify the being; and Esther had undergone something little short of an inward revolution. The revolutionary struggle, however, was not quite at an end.

There was something which she now felt profoundly to be the best thing that life could give her. But — if it was to be had at all — it was not to be had without paying a heavy price for it, such as we must pay for all that is greatly good. A supreme love, a motive that gives a sublime rhythm to a woman's life, and exalts habit into partnership with the soul's highest needs, is not to be had where and how she wills: to know that high initiation, she must often tread where it is hard to tread, and feel the chill air, and watch through darkness. It is not true that love makes all things easy; it makes us choose what is difficult. Esther's previous life had brought her into close acquaintance with many negations, and with many positive ills too, not of the acutely painful, but of the distasteful sort. What if she chose the hardship, and had to bear it alone, with no strength to lean upon, — no other better self to make a place for trust and joy? Her past experience saved her from illusions. She knew the dim life of the back street, the contact with sordid vulgarity, the lack of refinement for the senses, the summons to a daily task; and the gain that was to make that life of privation something on which she dreaded to turn her back, as if it were heaven, — the presence and the love of Felix Holt, — was only a quivering hope, not a certainty. It was not in her woman's

nature that the hope should not spring within her and make a strong impulse. She knew that he loved her: had he not said how a woman might help a man if she were worthy? And if she proved herself worthy? But still there was the dread that after all she might find herself on the stony road alone, and faint and be weary. Even with the fulfilment of her hope, she knew that she pledged herself to meet high demands.

And on the other side there was a lot where everything seemed easy, — but for the fatal absence of those feelings which, now she had once known them, it seemed nothing less than a fall and a degradation to do without. With a terrible prescience which a multitude of impressions during her stay at Transome Court had contributed to form, she saw herself in a silken bondage that arrested all motive, and was nothing better than a well-cushioned despair. To be restless amidst ease, to be languid among all appliances for pleasure, was a possibility that seemed to haunt the rooms of this house, and wander with her under the oaks and elms of the park. And Harold Transome's love, no longer a hovering fancy with which she played, but become a serious fact, seemed to threaten her with a stifling oppression. The homage of a man may be delightful until he asks straight for love, by which a woman renders homage. Since she and Felix had kissed each other in the prison, she felt as if she had vowed herself away, as if memory lay on her lips like a seal of possession. Yet what had happened that very evening had strengthened her liking for

Harold, and her care for all that regarded him: it had increased her repugnance to turning him out of anything he had expected to be his, or to snatching anything from him on the ground of an arbitrary claim. It had even made her dread, as a coming pain, the task of saying anything to him that was not a promise of the utmost comfort under this newly disclosed trouble of his.

It was already near midnight; but with these thoughts succeeding and returning in her mind like scenes through which she was living, Esther had a more intense wakefulness than any she had known by day. All had been stillness hitherto, except the fitful wind outside. But her ears now caught a sound within, — slight, but sudden. She moved near her door, and heard the sweep of something on the matting outside. It came closer, and paused. Then it began again, and seemed to sweep away from her. Then it approached, and paused as it had done before. Esther listened, wondering. The same thing happened again and again, till she could bear it no longer. She opened her door, and in the dim light of the corridor, where the glass above seemed to make a glimmering sky, she saw Mrs. Transome's tall figure pacing slowly, with her cheek upon her hand.

CHAPTER L

The great question in life is the suffering we cause; and the utmost ingenuity of metaphysics cannot justify the man who has pierced the heart that loved him. — BENJAMIN CONSTANT.

WHEN Denner had gone up to her mistress's room to dress her for dinner, she had found her seated just as Harold had found her, only with eyelids drooping and trembling over slowly rolling tears, — nay, with a face in which every sensitive feature, every muscle, seemed to be quivering with a silent endurance of some agony.

Denner went and stood by the chair a minute without speaking, only laying her hand gently on Mrs. Transome's. At last she said beseechingly, "Pray speak, madam. What has happened?"

"The worst, Denner, — the worst."

"You are ill. Let me undress you, and put you to bed."

"No, I am not ill. I am not going to die! I shall live, — I shall live!"

"What may I do?"

"Go and say I shall not dine. Then you may come back, if you will."

The patient waiting-woman came back and sat by her mistress in motionless silence. Mrs. Transome would not let her dress be touched, and waved away all proffers with a slight movement of her hand. Denner dared not even light a candle without being told. At last,

when the evening was far gone, Mrs. Transome said, —

"Go down, Denner, and find out where Harold is, and come back and tell me."

"Shall I ask him to come to you, madame?"

"No; don't dare to do it, if you love me. Come back."

Denner brought word that Mr. Harold was in his study, and that Miss Lyon was with him. He had not dined, but had sent later to ask Miss Lyon to go into his study.

"Light the candles and leave me."

"May n't I come again?"

"No. It may be that my son will come to me."

"May n't I sleep on the little bed in your bedroom?"

"No, good Denner; I am not ill. You can't help me."

"That 's the hardest word of all, madam."

"The time will come, — but not now. Kiss me. Now go."

The small, quiet old woman obeyed, as she had always done. She shrank from seeming to claim an equal's share in her mistress's sorrow.

For two hours Mrs. Transome's mind hung on what was hardly a hope, — hardly more than the listening for a bare possibility. She began to create the sounds that her anguish craved to hear, — began to imagine a foot-fall, and a hand upon the door. Then, checked by continual disappointment, she tried to rouse a truer consciousness by rising from her seat and walking to her window, where she saw streaks of light moving and disappearing on the grass, and

heard the sound of bolts and closing doors. She hurried away and threw herself into her seat again, and buried her head in the deafening down of the cushions. There was no sound of comfort for her.

Then her heart cried out within her against the cruelty of this son. When he turned from her in the first moment, he had not had time to feel anything but the blow that had fallen on himself. But afterwards, — was it possible that he should not be touched with a son's pity, — was it possible that he should not have been visited by some thought of the long years through which she had suffered? The memory of those years came back to her now with a protest against the cruelty that had all fallen on *her*. She started up with a new restlessness from this spirit of resistance. She was not penitent. She had borne too hard a punishment. Always the edge of calamity had fallen on *her*. Who had felt for her? She was desolate. God had no pity, else her son would not have been so hard. What dreary future was there after this dreary past? She, too, looked out into the dim night; but the black boundary of trees and the long line of the river seemed only part of the loneliness and monotony of her life.

Suddenly she saw a light on the stone balustrades of the balcony that projected in front of Esther's window, and the flash of a moving candle falling on a shrub below. Esther was still awake and up. What had Harold told her, — what had passed between them? Harold was fond of this young creature, who had been always sweet and reverential to her. There was

mercy in her young heart; she might be a daughter who had no impulse to punish and to strike her whom fate had stricken. On the dim loneliness before her she seemed to see Esther's gentle look; it was possible still that the misery of this night might be broken by some comfort. The proud woman yearned for the caressing pity that must dwell in that young bosom. She opened her door gently, but when she had reached Esther's she hesitated. She had never yet in her life asked for compassion,— had never thrown herself in faith on an unproffered love. And she might have gone on pacing the corridor like an uneasy spirit without a goal, if Esther's thought, leaping towards her, had not saved her from the need to ask admission.

Mrs. Transome was walking towards the door when it opened. As Esther saw that image of restless misery, it blent itself by a rapid flash with all that Harold had said in the evening. She divined that the son's new trouble must be one with the mother's long sadness. But there was no waiting. In an instant Mrs. Transome felt Esther's arm round her neck, and a voice saying softly, —

"Oh, why did n't you call me before?"

They turned hand and hand into the room, and sat down together on a sofa at the foot of the bed. The disordered gray hair, the haggard face, the reddened eyelids under which the tears seemed to be coming again with pain, pierced Esther to the heart. A passionate desire to soothe this suffering woman came over her. She clung round her again, and kissed her poor quivering lips and eyelids, and laid her young

cheek against the pale and haggard one. Words could not be quick or strong enough to utter her yearning. As Mrs. Transome felt that soft clinging, she said, —

"God has some pity on me."

"Rest on my bed," said Esther. "You are so tired. I will cover you up warmly, and then you will sleep."

"No, — tell me, dear, — tell me what Harold said."

"That he has had some new trouble."

"He said nothing hard about me?"

"No, — nothing. He did not mention you."

"I have been an unhappy woman, dear."

"I feared it," said Esther, pressing her gently.

"Men are selfish. They are selfish and cruel. What they care for is their own pleasure and their own pride."

"Not all," said Esther, on whom these words fell with a painful jar.

"All I have ever loved," said Mrs. Transome. She paused a moment or two, and then said: "For more than twenty years I have not had an hour's happiness. Harold knows it, and yet he is hard to me."

"He will not be. To-morrow he will not be. I am sure he will be good," said Esther, pleadingly. "Remember, — he said to me his trouble was new, — he has not had time."

"It is too hard to bear, dear," Mrs. Transome said, a new sob rising as she clung fast to Esther in return. "I am old, and expect so little now, — a very little thing would seem great. Why should I be punished any more?"

Esther found it difficult to speak. The dimly

suggested tragedy of this woman's life, the dreary waste of years empty of sweet trust and affection, afflicted her even to horror. It seemed to have come as a last vision to urge her towards the life where the draughts of joy sprang from the unchanging fountains of reverence and devout love.

But all the more she longed to still the pain of this heart that beat against hers.

"Do let me go to your own room with you, and let me undress you, and let me tend upon you," she said, with a woman's gentle instinct. "It will be a very great thing to me. I shall seem to have a mother again. Do let me."

Mrs. Transome yielded at last, and let Esther soothe her with a daughter's tendance. She was undressed and went to bed; and at last dozed fitfully, with frequent starts. But Esther watched by her till the chills of morning came, and then she only wrapped more warmth around her, and slept fast in the chair till Denner's movement in the room roused her. She started out of a dream in which she was telling Felix what had happened to her that night.

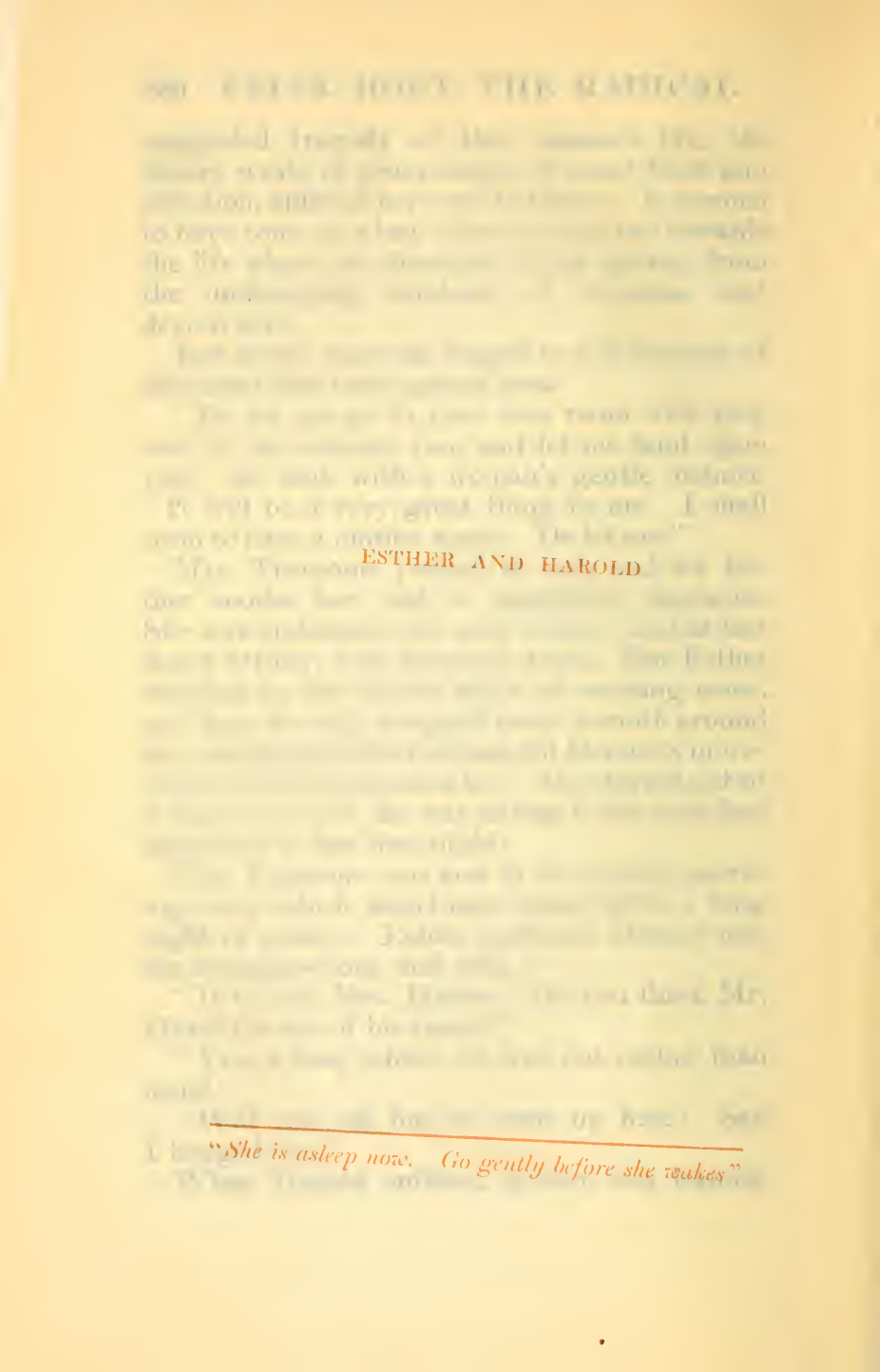
Mrs. Transome was now in the sounder morning sleep which sometimes comes after a long night of misery. Esther beckoned Denner into the dressing-room, and said, —

"It is late, Mrs. Hickes. Do you think Mr. Harold is out of his room?"

"Yes, a long while; he was out earlier than usual."

"Will you ask him to come up here? Say I begged you."

When Harold entered, Esther was leaning



"*She is asleep now. Go gently before she wakes*"

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against the back of the empty chair where yesterday he had seen his mother sitting. He was in a state of wonder and suspense; and when Esther approached him and gave him her hand, he said in a startled way, —

"Good God! how ill you look! Have you been sitting up with my mother?"

"Yes. She is asleep now," said Esther. They had merely pressed hands by way of greeting, and now stood apart looking at each other solemnly.

"Has she told you anything?" said Harold.

"No, — only that she is wretched. Oh, I think I would bear a great deal of unhappiness to save her from having any more."

A painful thrill passed through Harold, and showed itself in his face with that pale rapid flash which can never be painted. Esther pressed her hands together, and said timidly, though it was from an urgent prompting, —

"There is nothing in all this place — nothing since ever I came here — I could care for so much as that you should sit down by her now, and that she should see you when she wakes."

Then with delicate instinct she added, just laying her hand on his sleeve: "I know you would have come. I know you meant it. But she is asleep now. Go gently before she wakes."

Harold just laid his right hand for an instant on the back of Esther's as it rested on his sleeve, and then stepped softly to his mother's bedside.

An hour afterwards, when Harold had laid his mother's pillow afresh, and sat down again by her, she said, —

"If that dear thing will marry you, Harold, it will make up to you for a great deal."

But before the day closed Harold knew that this was not to be. That young presence, which had flitted like a white new-winged dove over all the saddening relics and new finery of Transome Court, could not find its home there. Harold heard from Esther's lips that she loved some one else, and that she resigned all claim to the Transome estates.

She wished to go back to her father.

CHAPTER LI

The maiden said, I wis the londe
Is very fair to see,
But my true-love that is in bonde
Is fairer still to me.

ONE April day, when the sun shone on the lingering raindrops, Lyddy was gone out, and Esther chose to sit in the kitchen, in the wicker chair against the white table, between the fire and the window. The kettle was singing, and the clock was ticking steadily towards four o'clock.

She was not reading, but stitching; and as her fingers moved nimbly, something played about her parted lips like a ray. Suddenly she laid down her work, pressed her hands together on her knees, and bent forward a little. The next moment there came a loud rap at the door. She started up and opened it, but kept herself hidden behind it.

"Mr. Lyon at home?" said Felix, in his firm tones.

"No, sir," said Esther from behind her screen; "but Miss Lyon is, if you 'll please to walk in."

"Esther!" exclaimed Felix, amazed.

They held each other by both hands, and looked into each other's faces with delight.

"You are out of prison?"

"Yes, till I do something bad again. But you? — how is it all?"

"Oh, it is," said Esther, smiling brightly as

she moved towards the wicker chair, and seated herself again, "that everything is as usual: my father is gone to see the sick; Lyddy is gone in deep despondency to buy the grocery; and I am sitting here, with some vanity in me, needing to be scolded."

Felix had seated himself on a chair that happened to be near her, at the corner of the table. He looked at her still with questioning eyes, — he grave, she mischievously smiling.

"Are you come back to live here then?"

"Yes."

"You are not going to be married to Harold Transome, or to be rich?"

"No." Something made Esther take up her work again, and begin to stitch. The smiles were dying into a tremor.

"Why?" said Felix, in rather a low tone, leaning his elbow on the table, and resting his head on his hand while he looked at her.

"I did not wish to marry him, or to be rich."

"You have given it all up?" said Felix, leaning forward a little, and speaking in a still lower tone.

Esther did not speak. They heard the kettle singing and the clock loudly ticking. There was no knowing how it was: Esther's work fell, their eyes met; and the next instant their arms were round each other's necks, and once more they kissed each other.

When their hands fell again, their eyes were bright with tears. Felix laid his hand on her shoulder.

"Could you share the life of a poor man, then, Esther?"

"If I thought well enough of him," she said, the smile coming again, with the pretty saucy movement of her head.

"Have you considered well what it would be? — that it would be a very bare and simple life?"

"Yes, — without attar-of-roses."

Felix suddenly removed his hand from her shoulder, rose from his chair, and walked a step or two; then he turned round and said, with deep gravity, —

"And the people I shall live among, Esther? They have not just the same follies and vices as the rich, but they have their own forms of folly and vice; and they have not what are called the refinements of the rich to make their faults more bearable. I don't say more bearable to me, — I 'm not fond of those refinements; but you are."

Felix paused an instant, and then added, —

"It is very serious, Esther."

"I know it is serious," said Esther, looking up at him. "Since I have been at Transome Court I have seen many things very seriously. If I had not, I should not have left what I did leave. I made a deliberate choice."

Felix stood a moment or two, dwelling on her with a face where the gravity gathered tenderness.

"And these curls?" he said, with a sort of relenting, seating himself again, and putting his hand on them.

"They cost nothing, — they are natural."

"You are such a delicate creature."

"I am very healthy. Poor women, I think, are healthier than the rich. Besides," Esther

went on, with a mischievous meaning, "I think of having some wealth."

"How?" said Felix, with an anxious start. "What do you mean?"

"I think even of two pounds a-week: one need n't live up to the splendour of all that, you know; we might live as simply as you liked: there would be money to spare, and you could do wonders, and be obliged to work too, only not if sickness came. And then I think of a little income for your mother, enough for her to live as she has been used to live; and a little income for my father, to save him from being dependent when he is no longer able to preach."

Esther said all this in a playful tone, but she ended, with a grave look of appealing submission, —

"I mean — if you approve. I wish to do what you think it will be right to do."

Felix put his hand on her shoulder again and reflected a little while, looking on the hearth; then he said, lifting up his eyes, with a smile at her, —

"Why, I shall be able to set up a great library, and lend the books to be dog's-eared and marked with bread-crumbs."

Esther said, laughing: "You think you are to do everything. You don't know how clever I am. I mean to go on teaching a great many things."

"Teaching me?"

"Oh, yes," she said, with a little toss; "I shall improve your French accent."

"You won't want me to wear a stock," said Felix, with a defiant shake of the head.

"No; and you will not attribute stupid thoughts to me before I 've uttered them."

They laughed merrily, each holding the other's arms like girl and boy. There was the ineffable sense of youth in common.

Then Felix leaned forward, that their lips might meet again, and after that his eyes roved tenderly over her face and curls.

"I 'm a rough, severe fellow, Esther. Shall you never repent? — never be inwardly reproaching me that I was not a man who could have shared your wealth? Are you quite sure?"

"Quite sure!" said Esther, shaking her head; "for then I should have honoured you less. I am weak — my husband must be greater and nobler than I am."

"Oh, I tell you what, though!" said Felix, starting up, thrusting his hands into his pockets, and creasing his brow playfully, "if you take me in that way I shall be forced to be a much better fellow than I ever thought of being."

"I call that retribution," said Esther, with a laugh as sweet as the morning thrush.

EPILOGUE

Our finest hope is finest memory;
And those who love in age think youth is happy,
Because it has a life to fill with love.

THE very next May, Felix and Esther were married. Every one in those days was married at the parish church; but Mr. Lyon was not satisfied without an additional private solemnity, " wherein there was no bondage to questionable forms, so that he might have a more enlarged utterance of joy and supplication."

It was a very simple wedding; but no wedding, even the gayest, ever raised so much interest and debate in Treby Magna. Even very great people, like Sir Maximus and his family, went to the church to look at this bride, who had renounced wealth, and chosen to be the wife of a man who said he would always be poor.

Some few shook their heads, could not quite believe it, and thought there was " more behind." But the majority of honest Trebians were affected somewhat in the same way as happy-looking Mr. Wace was, who observed to his wife, as they walked from under the churchyard chestnuts, " It 's wonderful how things go through you, — you don't know how. I feel somehow as if I believed more in everything that 's good."

Mrs. Holt, that day, said she felt herself to be

receiving "some reward," implying that justice certainly had much more in reserve. Little Job Tudge had an entirely new suit, of which he fingered every separate brass button in a way that threatened an arithmetical mania; and Mrs. Holt had out her best tea-trays and put down her carpet again, with the satisfaction of thinking that there would no more be boys coming in all weathers with dirty shoes.

For Felix and Esther did not take up their abode in Treby Magna; and after a while Mr. Lyon left the town too, and joined them where they dwelt. On his resignation the church in Malthouse Yard chose a successor to him whose doctrine was rather higher.

There were other departures from Treby. Mr. Jermyn's establishment was broken up, and he was understood to have gone to reside at a great distance: some said "abroad," that large home of ruined reputations. Mr. Johnson continued blond and sufficiently prosperous till he got gray and rather more prosperous. Some persons, who did not think highly of him, held that his prosperity was a fact to be kept in the background, as being dangerous to the morals of the young; judging that it was not altogether creditable to the Divine Providence that anything but virtue should be rewarded by a front and back drawing-room in Bedford Row.

As for Mr. Christian, he had no more profitable secrets at his disposal. But he got his thousand pounds from Harold Transome.

The Transome family were absent for some

time from Transome Court. The place was kept up and shown to visitors, but not by Denner, who was away with her mistress. After a while the family came back, and Mrs. Transome died there. Sir Maximus was at her funeral, and throughout that neighbourhood there was silence about the past.

Uncle Lingon continued to watch over the shooting on the Manor and the covers until that event occurred which he had predicted as a part of church reform sure to come. Little Treby had a new rector, but others were sorry besides the old pointers.

As to all that wide parish of Treby Magna, it has since prospered as the rest of England has prospered. Doubtless there is more enlightenment now. Whether the farmers are all public-spirited, the shopkeepers nobly independent, the Sproxton men entirely sober and judicious, the Dissenters quite without narrowness or asperity in religion and politics, and the publicans all fit, like Gaius, to be the friends of an apostle, — these things I have not heard, not having correspondence in those parts. Whether any presumption may be drawn from the fact that North Loamshire does not yet return a Radical candidate, I leave to the all-wise, — I mean the newspapers.

As to the town in which Felix Holt now resides, I will keep that a secret, lest he should be troubled by any visitor having the insufferable motive of curiosity.

I will only say that Esther has never repented. Felix, however, grumbles a little that she has made his life too easy, and that if it were

not for much walking, he should be a sleek dog.

There is a young Felix, who has a great deal more science than his father, but not much more money.

THE END

IMPRESSIONS OF THEOPHRASTUS SUCH

Impressions of Theophrastus Such

LOOKING INWARD

IT is my habit to give an account to myself of the characters I meet with; can I give any true account of my own? I am a bachelor, without domestic distractions of any sort, and have all my life been an attentive companion to myself, flattering my nature agreeably on plausible occasions, reviling it rather bitterly when it mortified me; and in general remembering its doings and sufferings with a tenacity which is too apt to raise surprise, if not disgust, at the careless inaccuracy of my acquaintances, who impute to me opinions I never held, express their desire to convert me to my favourite ideas, forget whether I have ever been to the East, and are capable of being three several times astonished at my never having told them before of my accident in the Alps, causing me the nervous shock which has ever since notably diminished my digestive powers. Surely I ought to know myself better than these indifferent outsiders can know me; nay, better even than my intimate friends, to whom I have never breathed those items of my inward experience which have chiefly shaped my life.

Yet I have often been forced into the reflection that even the acquaintances who are as forgetful of my biography and tenets as they would be if I were a dead philosopher, are probably aware of certain points in me which may not be included in my most active suspicion. We sing an exquisite passage out of tune, and innocently repeat it for the greater pleasure of our hearers. Who can be aware of what his foreign accent is in the ears of a native? And how can a man be conscious of that dull perception which causes him to mistake altogether what will make him agreeable to a particular woman, and to persevere eagerly in a behaviour which she is privately recording against him? I have had some confidences, from my female friends, as to their opinion of other men, whom I have observed trying to make themselves amiable; and it has occurred to me that, though I can hardly be so blundering as Lippus, and the rest of those mistaken candidates for favour whom I have seen ruining their chance by a too elaborate personal canvass, I must still come under the common fatality of mankind, and share the liability to be absurd without knowing that I am absurd. It is in the nature of foolish reasonings to seem good to the foolish reasoner. Hence, with all possible study of myself, with all possible effort to escape from the pitiable illusion which makes men laugh, shriek, or curl the lip at Folly's likeness, in total unconsciousness that it resembles themselves, I am obliged to recognize that, while there are secrets in me unguessed by others, these others have certain items of knowledge about the extent of my powers, and the figure I

make with them, which in turn are secrets unguessed by me. When I was a lad I danced a hornpipe with arduous scrupulosity, and while suffering pangs of pallid shyness, was yet proud of my superiority as a dancing-pupil, imagining for myself a high place in the estimation of beholders; but I can now picture the amusement they had in the incongruity of my solemn face and ridiculous legs. What sort of hornpipe am I dancing now?

Thus, if I laugh at you, O fellow-men! if I trace with curious interest your labyrinthine self-delusions, note the inconsistencies in your zealous adhesions, and smile at your helpless endeavours in a rashly chosen part, it is not that I feel myself aloof from you; the more intimately I seem to discern your weaknesses, the stronger to me is the proof that I share them. How otherwise could I get the discernment? — for even what we are averse to, what we vow not to entertain, must have shaped or shadowed itself within us as a possibility, before we can think of exorcising it. No man can know his brother simply as a spectator. Dear blunderers, I am one of you. I wince at the fact, but I am not ignorant of it, that I too am laughable on unsuspected occasions; nay, in the very tempest and whirlwind of my anger, I include myself under my own indignation. If the human race has a bad reputation, I perceive that I cannot escape being compromised. And thus, while I carry in myself the key to other men's experience, it is only by observing others that I can so far correct my self-ignorance as to arrive at the certainty that I am liable to commit myself un-

awares, and to manifest some incompetency, which I know no more of than the blind man knows of his image in the glass.

Is it then possible to describe one's self at once faithfully and fully? In all autobiography there is, nay, ought to be, an incompleteness which may have the effect of falsity. We are each of us bound to reticence by the piety we owe to those who have been nearest to us and have had a mingled influence over our lives, by the fellow-feeling which should restrain us from turning our volunteered and picked confessions into an act of accusation against others, who have no chance of vindicating themselves; and most of all by that reverence for the higher efforts of our common nature, which commands us to bury its lowest fatalities, its invincible remnants of the brute, its most agonizing struggles with temptation, in unbroken silence. But the incompleteness which comes of self-ignorance may be compensated by self-betrayal. A man who is affected to tears in dwelling on the generosity of his own sentiments makes me aware of several things not included under those terms. Who has sinned more against those three duteous reticences than Jean Jacques? Yet half our impressions of his character come not from what he means to convey, but from what he unconsciously enables us to discern.

This *naïve* veracity of self-presentation is attainable by the slenderest talent on the most trivial occasions. The least lucid and impressive of orators may be perfectly successful in showing us the weak points of his grammar. Hence I too may be so far like Jean Jacques as to com-

municate more than I am aware of. I am not, indeed, writing an autobiography, or pretending to give an unreserved description of myself, but only offering some slight confessions in an apologetic light, to indicate that if in my absence you dealt as freely with my unconscious weakness as I have dealt with the unconscious weaknesses of others, I should not feel myself warranted by common-sense in regarding your freedom of observation as an exceptional case of evil-speaking, or as malignant interpretation of a character which really offers no handle to just objection, or even as an unfair use, for your amusement, of disadvantages which, since they are mine, should be regarded with more than ordinary tenderness. Let me at least try to feel myself in the ranks with my fellow-men. It is true, that I would rather not hear either your well-founded ridicule or your judicious strictures. Though not averse to finding fault with myself, and conscious of deserving lashes, I like to keep the scourge in my own discriminating hand. I never felt myself sufficiently meritorious to like being hated, as a proof of my superiority, or so thirsty for improvement as to desire that all my acquaintances should give me their candid opinion of me. I really do not want to learn from my enemies; I prefer having none to learn from. Instead of being glad when men use me despitefully, I wish they would behave better, and find a more amiable occupation for their intervals of business. In brief, after a close intimacy with myself for a longer period than I choose to mention, I find within me a permanent longing for approbation, sympathy, and love.

Yet I am a bachelor, and the person I loved best has never loved me, or known that I loved her. Though continually in society, and caring about the joys and sorrows of my neighbours, I feel myself, so far as my personal lot is concerned, uncared for and alone. "Your own fault, my dear fellow!" said Minutius Felix, one day that I had incautiously mentioned this uninteresting fact. And he was right, in senses other than he intended. Why should I expect to be admired, and have my company doted on? I have done no services to my country beyond those of every peaceable, orderly citizen; and as to intellectual contribution, my only published work was a failure, so that I am spoken of to inquiring beholders as "the author of a book you have probably not seen." (The work was a humorous romance, unique in its kind, and I am told is much tasted in a Cherokee translation, where the jokes are rendered with all the serious eloquence characteristic of the red races.) This sort of distinction, as a writer nobody is likely to have read, can hardly counteract an indistinctness in my articulation, which the best intentioned loudness will not remedy. Then, in some quarters, my awkward feet are against me, the length of my upper lip, and an inveterate way I have of walking with my head foremost and my chin projecting. One can become only too well aware of such things by looking in the glass, or in that other mirror, held up to nature in the frank opinions of street-boys, or of our Free People travelling by excursion-train; and no doubt they account for the half-suppressed smile which I have observed on some fair faces when

I have first been presented before them. This direct-perspective judgment is not to be argued against. But I am tempted to remonstrate when the physical points I have mentioned are apparently taken to warrant unfavourable inferences concerning my mental quickness. With all the increasing uncertainty which modern progress has thrown over the relations of mind and body, it seems tolerably clear that wit cannot be seated in the upper lip, and that the balance of the haunches in walking has nothing to do with the subtle discrimination of ideas. Yet strangers evidently do not expect me to make a clever observation, and my good things are as unnoticed as if they were anonymous pictures. I have indeed had the mixed satisfaction of finding that when they were appropriated by some one else they were found remarkable, and even brilliant. It is to be borne in mind that I am not rich, have neither stud nor cellar, and no very high connections such as give to a look of imbecility a certain prestige of inheritance through a titled line; just as "the Austrian lip" confers a grandeur of historical associations on a kind of feature which might make us reject an advertising footman. I have now and then done harm to a good cause by speaking for it in public, and have discovered too late that my attitude on the occasion would more suitably have been that of negative beneficence. Is it really to the advantage of an opinion that I should be known to hold it? And as to the force of my arguments, that is a secondary consideration with audiences who have given a new scope to the *ex pede Herculem* principle, and from awkward feet infer awkward fal-

lacies. Once, when zeal lifted me on my legs, I distinctly heard an enlightened artisan remark, "Here 's a rum cut!" — and doubtless he reasoned in the same way as the elegant Glycera, when she politely puts on an air of listening to me, but elevates her eyebrows and chills her glance in sign of predetermined neutrality; both have their reasons for judging the quality of my speech beforehand.

This sort of reception to a man of affectionate disposition, who has also the innocent vanity of desiring to be agreeable, has naturally a depressing if not embittering tendency; and in early life I began to seek for some consoling point of view, some warrantable method of softening the hard peas I had to walk on, some comfortable fanaticism which might supply the needed self-satisfaction. At one time I dwelt much on the idea of compensation, — trying to believe that I was all the wiser for my bruised vanity, that I had the higher place in the true spiritual scale, and even that a day might come when some visible triumph would place me in the French heaven of having the laughers on my side. But I presently perceived that this was a very odious sort of self-cajolery. Was it in the least true that I was wiser than several of my friends who made an excellent figure, and were perhaps praised a little beyond their merit? Is the ugly, unready man in the corner, outside the current of conversation, really likely to have a fairer view of things than the agreeable talker, whose success strikes the unsuccessful as a repulsive example of forwardness and conceit? And as to compensation in future years, would the fact

that I myself got it reconcile me to an order of things in which I could see a multitude with as bad a share as mine, who, instead of getting their corresponding compensation, were getting beyond the reach of it in old age? What could be more contemptible than the mood of mind which makes a man measure the justice of divine or human law by the agreeableness of his own shadow and the ample satisfaction of his own desires?

I dropped a form of consolation which seemed to be encouraging me in the persuasion that my discontent was the chief evil in the world, and my benefit the soul of good in that evil. May there not be at least a partial release from the imprisoning verdict that a man's philosophy is the formula of his personality? In certain branches of science we can ascertain our personal equation, the measure of difference between our own judgments and an average standard: may there not be some corresponding correction of our personal partialities in moral theorizing? If a squint, or other ocular defect, disturbs my vision, I can get instructed in the fact, be made aware that my condition is abnormal, and either through spectacles or diligent imagination I can learn the average appearance of things: is there no remedy or corrective for that inward squint which consists in a dissatisfied egoism, or other want of mental balance? In my conscience I saw that the bias of personal discontent was just as misleading and odious as the bias of self-satisfaction. Whether we look through the rose-coloured glass or the indigo, we are equally far from the hues which the healthy human eye be-

holds in heaven above and earth below. I began to dread ways of consoling which were really a flattering of native illusions, a feeding-up into monstrosity of an inward growth already disproportionate; to get an especial scorn for that scorn of mankind which is a transmuted disappointment of preposterous claims; to watch with peculiar alarm lest what I called my philosophic estimate of the human lot in general, should be a mere prose lyric expressing my own pain and consequent bad temper. The standing-ground worth striving after seemed to be some Delectable Mountain whence I could see things in proportions as little as possible determined by that self-partiality which certainly plays a necessary part in our bodily sustenance, but has a starving effect on the mind.

Thus I finally gave up any attempt to make out that I preferred cutting a bad figure, and that I liked to be despised, because in this way I was getting more virtuous than my successful rivals; and I have long looked with suspicion on all views which are recommended as peculiarly consolatory to wounded vanity, or other personal disappointment. The consolations of egoism are simply a change of attitude, or a resort to a new kind of diet, which soothes and fattens it. Fed in this way, it is apt to become a monstrous spiritual pride, or a chuckling satisfaction that the final balance will not be against those who now eclipse us. Examining the world in order to find consolation is very much like looking carefully over the pages of a great book in order to find our own name, if not in the text, at least in a laudatory note; whether we find what we want

or not, our preoccupation has hindered us from a true knowledge of the contents. But an attention fixed on the main theme or various matter of the book, would deliver us from that slavish subjection to our own self-importance. And I had the mighty volume of the world before me. Nay, I had the struggling action of a myriad lives around me, each single life as dear to itself as mine to me. Was there no escape here from this stupidity of a murmuring self-occupation? Clearly enough, if anything hindered my thought from rising to the force of passionately interested contemplation, or my poor pent-up pond of sensitiveness from widening into a beneficent river of sympathy, it was my own dulness; and though I could not make myself the reverse of shallow all at once, I had at least learned where I had better turn my attention.

Something came of this alteration in my point of view, though I admit that the result is of no striking kind. It is unnecessary for me to utter modest denials, since none have assured me that I have a vast intellectual scope, or — what is more surprising, considering I have done so little — that I might, if I chose, surpass any distinguished man whom they wish to depreciate. I have not attained any lofty peak of magnanimity, nor would I trust beforehand in my capability of meeting a severe demand for moral heroism. But that I have at least succeeded in establishing a habit of mind which keeps watch against my self-partiality, and promotes a fair consideration of what touches the feelings or the fortunes of my neighbours, seems to be proved

by the ready confidence with which men and women appeal to my interest in their experience. It is gratifying to one, who would above all things avoid the insanity of fancying himself a more momentous or touching object than he really is, to find that nobody expects from him the least sign of such mental aberration, and that he is evidently held capable of listening to all kinds of personal outpouring, without the least disposition to become communicative in the same way. This confirmation of the hope that my bearing is not that of the self-flattering lunatic is given me in ample measure. My acquaintances tell me unreservedly of their triumphs and their piques; explain their purposes at length, and reassure me with cheerfulness as to their chances of success; insist on their theories, and accept me as a dummy with whom they rehearse their side of future discussions; unwind their coiled-up griefs in relation to their husbands, or recite to me examples of feminine incomprehensibleness as typified in their wives; mention frequently the fair applause which their merits have rung from some persons, and the attacks to which certain oblique motives have stimulated others. At the time when I was less free from superstition about my own power of charming, I occasionally, in the glow of sympathy which embraced me and my confiding friend on the subject of his satisfaction or resentment, was urged to hint at a corresponding experience in my own case: but the signs of a rapidly lowering pulse and spreading nervous depression in my previously vivacious interlocutor warned me that I was acting on that dangerous misreading,

"Do as you are done by." Recalling the true version of the Golden Rule, I could not wish that others should lower my spirits as I was lowering my friend's. After several times obtaining the same result from a like experiment, in which all the circumstances were varied except my own personality, I took it as an established inference that these fitful signs of a lingering belief in my own importance were generally felt to be abnormal, and were something short of that sanity which I aimed to secure. Clearness on this point is not without its gratifications, as I have said. While my desire to explain myself in private ears has been quelled, the habit of getting interested in the experience of others has been continually gathering strength, and I am really at the point of finding that this world would be worth living in without any lot of one's own. Is it not possible for me to enjoy the scenery of the earth without saying to myself I have a cabbage-garden in it? But this sounds like the lunacy of fancying one's self everybody else, and being unable to play one's own part decently, — another form of the disloyal attempt to be independent of the common lot, and to live without a sharing of pain.

Perhaps I have made self-betrayals enough already, to show that I have not arrived at that non-human independence. My conversational reticences about myself turned into garrulousness on paper; as the sea-lion plunges and swims the more energetically, because his limbs are of a sort to make him shambling on land. The act of writing, in spite of past experience, brings with it the vague, delightful illusion of

an audience nearer to my idiom than the Cherokees, and more numerous than the visionary One for whom many authors have declared themselves willing to go through the pleasing punishment of publication. My illusion is of a more liberal kind, and I imagine a far-off, hazy, multitudinous assemblage, as in a picture of Paradise, making an approving chorus to the sentences and paragraphs of which I myself particularly enjoy the writing. The haze is a necessary condition. If any physiognomy becomes distinct in the foreground, it is fatal. The countenance is sure to be one bent on discountenancing my innocent intentions: it is pale-eyed, incapable of being amused when I am amused, or indignant at what makes me indignant; it stares at my presumption, pities my ignorance, or is manifestly preparing to expose the various instances in which I unconsciously disgrace myself. I shudder at this too corporeal auditor, and turn toward another point of the compass where the haze is unbroken. Why should I not indulge this remaining illusion, since I do not take my approving choral paradise as a warrant for setting the press to work again and making some thousand sheets of superior paper unsalable? I leave my manuscripts to a judgment outside my imagination; but I will not ask to hear it, or request my friend to pronounce before I have been buried decently, what he really thinks of my parts, and to state candidly whether my papers would be most usefully applied in lighting the cheerful domestic fire. It is too probable that he will be exasperated at the trouble I have given him of reading them; but the consequent

clearness and vivacity with which he could demonstrate to me that the fault of my manuscripts, as of my one published work, is simply flatness, and not that surpassing subtilty which is the preferable ground of popular neglect — this verdict, however instructively expressed, is a portion of earthly discipline of which I will not beseech my friend to be the instrument. Other persons, I am aware, have not the same cowardly shrinking from a candid opinion of their performances, and are even importunately eager for it; but I have convinced myself, in numerous cases, that such exposers of their own back to the smiter were of too hopeful a disposition to believe in the scourge, and really trusted in a pleasant anointing, an outpouring of balm without any previous wounds. I am of a less trusting disposition, and will only ask my friend to use his judgment in insuring me against posthumous mistake.

Thus I make myself a character to write, and keep the pleasing, inspiring illusion of being listened to, though I may sometimes write about myself. What I have already said on this too familiar theme has been meant only as a preface, to show that in noting the weaknesses of my acquaintances I am conscious of my fellowship with them. That a gratified sense of superiority is at the root of barbarous laughter may be at least half the truth. But there is a loving laughter in which the only recognized superiority is that of the ideal self, the God within, holding the mirror and the scourge for our own pettiness as well as our neighbours'.

LOOKING BACKWARD

MOST of us, who have had decent parents, would shrink from wishing that our father and mother had been somebody else whom we never knew; yet it is held no impiety — rather, a graceful mark of instruction — for a man to wail that he was not the son of another age and another nation, of which also he knows nothing except through the easy process of an imperfect imagination and a flattering fancy.

But the period thus looked back on with a purely admiring regret, as perfect enough to suit a superior mind, is always a long way off; the desirable contemporaries are hardly nearer than Leonardo da Vinci, most likely they are the fellow-citizens of Pericles, or, best of all, of the Æolic lyrists, whose sparse remains suggest a comfortable contrast with our redundance. No impassioned personage wishes he had been born in the age of Pitt, that his ardent youth might have eaten the dearest bread, dressed itself with the longest coat-tails and shortest waist, or heard the loudest grumbling at the heaviest war-taxes; and it would be really something original in polished verse if one of our young writers declared he would gladly be turned eighty-five, that he might have known the joy and pride of being an Englishman when there were fewer reforms and plenty of highwaymen, fewer discoveries and more faces pitted with the

small-pox, when laws were made to keep up the price of corn, and the troublesome Irish were more miserable. Three-quarters of a century ago is not a distance that lends much enchantment to the view. We are familiar with the average men of that period, and are still consciously encumbered with its bad contrivances and mistaken acts. The lords and gentlemen painted by young Lawrence talked and wrote their nonsense in a tongue we thoroughly understand; hence their times are not much flattered, not much glorified, by the yearnings of that modern sect of Flagellants who make a ritual of lashing — not themselves, but all their neighbours. To me, however, that parental time, the time of my father's youth, never seemed prosaic, for it came to my imagination first through his memories, which made a wondrous perspective to my little daily world of discovery. And, for my part, I can call no age absolutely unpoetic: how should it be so, since there are always children to whom the acorns and the swallow's eggs are a wonder, — always these human passions and fatalities, through which Garrick as Hamlet in bob-wig and knee-breeches moved his audience, more than some have since done in velvet tunic and plume? But every age since the golden may be made more or less prosaic by minds that attend only to its vulgar and sordid elements, of which there was always an abundance, even in Greece and Italy, the favourite realms of the retrospective optimists. To be quite fair toward the ages, a little ugliness as well as beauty must be allowed to each of them, a little implicit poetry even to those which

echoed loudest with servile, pompous, and trivial prose.

Such impartiality is not in vogue at present. If we acknowledge our obligation to the ancients, it is hardly to be done without some flouting of our contemporaries, who, with all their faults, must be allowed the merit of keeping the world habitable for the refined eulogists of the blameless past. One wonders whether the remarkable originators who first had the notion of digging wells, or of churning for butter, and who were certainly very useful to their own time as well as ours, were left quite free from invidious comparison with predecessors who let the water and the milk alone; or whether some rhetorical nomad, as he stretched himself on the grass with a good appetite for contemporary butter, became loud on the virtue of ancestors who were uncorrupted by the produce of the cow; nay, whether, in a high flight of imaginative self-sacrifice (after swallowing the butter), he even wished himself earlier born and already eaten for the sustenance of a generation more *naïve* than his own.

I have often had the fool's hectic of wishing about the unalterable; but with me that useless exercise has turned chiefly on the conception of a different self, and not, as it usually does in literature, on the advantage of having been born in a different age, and more especially in one where life is imagined to have been altogether majestic and graceful. With my present abilities, external proportions, and generally small provision for ecstatic enjoyment, where is the ground for confidence that I should have had

a preferable career in such an epoch of society? An age in which every department has its awkward-squad seems in my mind's eye to suit me better. I might have wandered by the Strymon under Philip and Alexander without throwing any new light on method or organizing the sum of human knowledge; on the other hand, I might have objected to Aristotle as too much of a systematizer, and have preferred the freedom of a little self-contradiction as offering more chances of truth. I gather, too, from the undeniable testimony of his disciple Theophrastus, that there were boors, ill-bred persons, and detractors, even in Athens, of species remarkably corresponding to the English, and not yet made endurable by being classic; and altogether, with my present fastidious nostril, I feel that I am the better off for possessing Athenian life solely as an inodorous fragment of antiquity. As to Sappho's Mitylene, while I am convinced that the Lesbian capital held some plain men of middle stature and slow conversational powers, the addition of myself to their number, though clad in the majestic folds of the himation and without cravat, would hardly have made a sensation among the accomplished fair ones who were so precise in adjusting their own drapery about their delicate ankles. Whereas, by being another sort of person in the present age, I might have given it some needful theoretic clew; or I might have poured forth poetic strains which would have anticipated theory, and seemed a voice from " the prophetic soul of the wide world dreaming of things to come; " or I might have been one of those benignant lovely souls who,

without astonishing the public and posterity, make a happy difference in the lives close around them, and in this way lift the average of earthly joy: in some form or other I might have been so filled from the store of universal existence, that I should have been freed from that empty wishing which is like a child's cry to be inside a golden cloud, its imagination being too ignorant to figure the lining of dimness and damp.

On the whole, though there is some rash boasting about enlightenment, and an occasional insistence on an originality which is that of the present year's corn-crop, we seem too much disposed to indulge, and to call by complimentary names, a greater charity for other portions of the human race than for our contemporaries. All reverence and gratitude for the worthy dead on whose labours we have entered, all care for the future generations whose lot we are preparing; but some affection and fairness for those who are doing the actual work of the world, some attempt to regard them with the same freedom from ill-temper, whether on private or public grounds, as we may hope will be felt by those who will call us ancient! Otherwise, the looking before and after, which is our grand human privilege, is in danger of turning to a sort of other-worldliness, breeding a more illogical indifference or bitterness than was ever bred by the ascetic's contemplation of heaven. Except on the ground of a primitive golden age and continuous degeneracy, I see no rational footing for scorning the whole present population of the globe; unless I scorn every previous generation from whom they have inherited their

diseases of mind and body, and by consequence scorn my own scorn, which is equally an inheritance of mixed ideas and feelings, concocted for me in the boiling caldron of this universally contemptible life — and so on, scorning to infinity. This may represent some actual states of mind, for it is a narrow prejudice of mathematicians to suppose that ways of thinking are to be driven out of the field by being reduced to an absurdity. The Absurd is taken as an excellent juicy thistle by many constitutions.

Reflections of this sort have gradually determined me not to grumble at the age in which I happen to have been born — a natural tendency certainly older than Hesiod. Many ancient beautiful things are lost, many ugly modern things have arisen; but invert the proposition, and it is equally true. I at least am a modern, with some interest in advocating tolerance; and notwithstanding an inborn beguilement which carries my affection and regret continually into an imagined past, I am aware that I must lose all sense of moral proportion unless I keep alive a stronger attachment to what is near, and a power of admiring what I best know and understand. Hence this question of wishing to be rid of one's contemporaries associates itself with my filial feeling, and calls up the thought that I might as justifiably wish that I had had other parents than those whose loving tones are my earliest memory, and whose last parting first taught me the meaning of death. I feel bound to quell such a wish, as blasphemy.

Besides, there are other reasons why I am contented that my father was a country parson,

born much about the same time as Scott and Wordsworth; notwithstanding certain qualms I have felt at the fact that the property on which I am living was saved out of tithe before the period of commutation, and without the provisional transfiguration into a modus. It has sometimes occurred to me, when I have been taking a slice of excellent ham, that, from a too tenable point of view, I was breakfasting on a small, squealing, black pig which, more than half a century ago, was the unwilling representative of spiritual advantages, not otherwise acknowledged by the grudging farmer or dairyman who parted with him. One enters on a fearful labyrinth in tracing compound interest backward, and such complications of thought have reduced the flavour of the ham; but since I have nevertheless eaten it, the chief effect has been to moderate the severity of my radicalism (which was not part of my paternal inheritance) and to raise the assuaging reflection, that if the pig and the parishioner had been intelligent enough to anticipate my historical point of view, they would have seen themselves and the rector in a light that would have made tithe voluntary. Notwithstanding such drawbacks, I am rather fond of the mental furniture I got by having a father who was well acquainted with all ranks of his neighbours, and am thankful that he was not one of those aristocratic clergymen who could not have sat down to a meal with any family in the parish except my lord's, — still more, that he was not an earl or a marquis. A chief misfortune of high birth is that it usually shuts a man out from the large sympathetic knowl-

edge of human experience which comes from contact with various classes on their own level, and in my father's time that entail of social ignorance had not been disturbed as we see it now. To look always from overhead at the crowd of one's fellow-men must be in many ways incapacitating, even with the best will and intelligence. The serious blunders it must lead to in the effort to manage them for their good, one may see clearly by the mistaken ways people take of flattering and enticing those whose associations are alike their own. Hence I have always thought that the most fortunate Britons are those whose experience has given them a practical share in many aspects of the national lot, who have lived long among the mixed commonalty, roughing it with them under difficulties, knowing how their food tastes to them, and getting acquainted with their notions and motives, not by inference from traditional types in literature or from philosophical theories, but from daily fellowship and observation. Of course such experience is apt to get antiquated, and my father might find himself much at a loss among a mixed rural population of the present day; but he knew very well what could be wisely expected from the miners, the weavers, the field-labourers, and farmers of his own time, — yes, and from the aristocracy, for he had been brought up in close contact with them, and had been companion to a young nobleman who was deaf and dumb. "A clergyman, lad," he used to say to me, "should feel in himself a bit of every class;" and this theory had a felicitous agreement with his inclination and practice,

which certainly answered in making him beloved by his parishioners. They grumbled at their obligation towards him; but what then? It was natural to grumble at any demand for payment, tithe included, but also natural for a rector to desire his tithe and look well after the levying. A Christian pastor who did not mind about his money was not an ideal prevalent among the rural minds of fat central England, and might have seemed to introduce a dangerous laxity of supposition about Christian laymen who happened to be creditors. My father was none the less beloved because he was understood to be of a saving disposition; and how could he save without getting his tithe? The sight of him was not unwelcome at any door, and he was remarkable among the clergy of his district for having no lasting feud with rich or poor in his parish. I profited by his popularity; and for months after my mother's death, when I was a little fellow of nine, I was taken care of first at one homestead, and then at another, — a variety which I enjoyed much more than my stay at the Hall, where there was a tutor. Afterward, for several years, I was my father's constant companion in his out-door business, riding by his side on my little pony, and listening to the lengthy dialogues he held with Darby or Joan, the one on the road or in the field, the other outside or inside her door. In my earliest remembrance of him his hair was already gray, for I was his youngest as well as his only surviving child; and it seemed to me that advanced age was appropriate to a father, as indeed in all respects I considered him a parent so much

to my honour, that the mention of my relationship to him was likely to secure me regard among those to whom I was otherwise a stranger, — my father's stories from his life including so many names of distant persons, that my imagination placed no limit to his acquaintanceship. He was a pithy talker, and his sermons bore marks of his own composition. It is true, they must have been already old when I began to listen to them, and they were no more than a year's supply, so that they recurred as regularly as the Collects. But though this system has been much ridiculed, I am prepared to defend it as equally sound with that of a liturgy; and even if my researches had shown me that some of my father's early sermons had been copied out from the works of elder divines, this would only have been another proof of his good judgment. One may prefer fresh eggs, though laid by a fowl of the meanest understanding; but why fresh sermons?

Nor can I be sorry, though myself given to meditative if not active innovation, that my father was a Tory who had not exactly a dislike to innovators and dissenters, but a slight opinion of them as persons of ill-founded self-confidence; whence my young ears gathered many details concerning those who might perhaps have called themselves the more advanced thinkers in our nearest market-town, tending to convince me that their characters were quite as mixed as those of the thinkers behind them. This circumstance of my rearing has at least delivered me from certain mistakes of classification which I observe in many of my superiors,

who have apparently no affectionate memories of a goodness mingled with what they now regard as outworn prejudices. Indeed my philosophical notions, such as they are, continually carry me back to the time when the fitful gleams of a spring day used to show me my own shadow as that of a small boy on a small pony, riding by the side a larger cob-mounted shadow over the breezy uplands which we used to dignify with the name of hills, or along by-roads, with broad grassy borders and hedgerows reckless of utility, on our way to outlying hamlets, whose groups of inhabitants were as distinctive to my imagination as if they had belonged to different regions of the globe. From these we sometimes rode onward to the adjoining parish, where also my father officiated, for he was a pluralist, but — I hasten to add — on the smallest scale; for his own extra living was a poor vicarage, with hardly fifty parishioners, and its church would have made a very shabby barn, — the gray, worm-eaten wood of its pews and pulpit, with their doors only half-hanging on the hinges, being exactly the colour of a lean mouse which I once observed as an interesting member of the scant congregation, and conjectured to be the identical Church-mouse I had heard referred to as an example of extreme poverty; for I was a precocious boy, and often reasoned after the fashion of my elders, arguing that Jack and Jill were real personages in our parish, and that if I could identify Jack I should find on him the mark of a broken crown.

Sometimes when I am in a crowded London drawing-room (for I am a town-bird now, ac-

quainted with smoky eaves, and tasting Nature in the parks), quick flights of memory take me back among my father's parishioners, while I am still conscious of elbowing men who wear the same evening uniform as myself; and I presently begin to wonder what varieties of history lie hidden under this monotony of aspect. Some of them, perhaps, belong to families with many quarterings; but how many "quarterings" of diverse contact with their fellow-countrymen enter into their qualifications to be parliamentary leaders, professors of social science, or journalistic guides of the popular mind? Not that I feel myself a person made competent by experience; on the contrary, I argue that since an observation of different ranks has still left me practically a poor creature, what must be the condition of those who object even to read about the life of other British classes than their own? But of my elbowing neighbours with their crush-hats I usually imagine that the most distinguished among them have probably had a far more instructive journey into manhood than mine. Here, perhaps, is a thought-worn physiognomy, seeming at the present moment to be classed as a mere species of white cravat and swallow-tail, which may once, like Faraday's, have shown itself in curiously dubious embryonic form leaning against a cottage-lintel, in small corduroys, and hungrily eating a bit of brown bread and bacon; *there* is a pair of eyes, now too much wearied by the gas-light of public assemblies, that once perhaps learned to read their native England through the same alphabet as mine — not within the boundaries of an an-

cestral park, never even being driven through the country town five miles off, but — among the midland villages and markets, along by the tree-studded hedgerows, and where the heavy barges seem in the distance to float mysteriously among the rushes and the feathered grass. Our vision, both real and ideal, has since then been filled with far other scenes, — among eternal snows and stupendous sun-scorched monuments of departed empires, within the scent of the long orange-groves, and where the temple of Neptune looks out over the siren-haunted sea. But my eyes at least have kept their early affectionate joy in our native landscape, which is one deep root of our national life and language.

And I often smile at my consciousness that certain conservative prepossessions have mingled themselves for me with the influences of our midland scenery, from the tops of the elms down to the buttercups and the little wayside vetches. Naturally enough! That part of my father's prime to which he oftenest referred had fallen on the days when the great wave of political enthusiasm and belief in a speedy regeneration of all things had ebbed, and the supposed millennial initiative of France was turning into a Napoleonic empire — the sway of an Attila, with a mouth speaking proud things, in a jargon half-revolutionary, half-Roman. Men were beginning to shrink timidly from the memory of their own words, and from the recognition of the fellowships they had formed ten years before; and even reforming Englishmen, for the most part, were willing to wait for the perfection of society, if only they could keep their throats

perfect, and help to drive away the chief enemy of mankind from our coasts. To my father's mind the noisy teachers of revolutionary doctrine were, to speak mildly, a variable mixture of the fool and the scoundrel; the welfare of the nation lay in a strong government which could maintain order; and I was accustomed to hear him utter the word "government" in a tone that charged it with awe, and made it part of my effective religion, — in contrast with the word "rebel," which seemed to carry the stamp of evil in its syllables, and, lit by the fact that Satan was the first rebel, made an argument dispensing with more detailed inquiry. I gathered that our national troubles in the first two decades of this century were not at all due to the mistakes of our administrators, and that England, with its fine Church and Constitution, would have been exceedingly well off if every British subject had been thankful for what was provided, and had minded his own business — if, for example, numerous Catholics of that period had been aware how very modest they ought to be, considering they were Irish. The times, I heard, had often been bad; but I was constantly hearing of "bad times" as a name for actual evenings and mornings, when the godfathers who gave them that name appeared to me remarkably comfortable. Altogether, my father's England seemed to me lovable, laudable, full of good men, and having good rulers, from Mr. Pitt on to the Duke of Wellington, until he was for emancipating the Catholics; and it was so far from prosaic to me, that I looked into it for a more exciting romance than such as I could

find in my own adventures, which consisted mainly in fancied crises calling for the resolute wielding of domestic swords and fire-arms against unapparent robbers, rioters, and invaders, who, it seemed, in my father's prime, had more chance of being real. The morris-dancers had not then dwindled to a ragged and almost vanished rout (owing the traditional name probably to the historic fancy of our superannuated groom); also the good old king was alive and well, which made all the more difference, because I had no notion what he was and did — only understanding in general that, if he had been still on the throne, he would have hindered everything that wise persons thought undesirable.

Certainly that elder England — with its frankly salable boroughs, so cheap compared with the seats obtained under the reformed method, and its boroughs kindly presented by noblemen desirous to encourage gratitude; its prisons, with a miscellaneous company of felons and maniacs, and without any supply of water; its bloated, idle charities; its non-resident, jovial clergy; its militia-balloting; and, above all, its blank ignorance of what we, its posterity, should be thinking of it — has great differences from the England of to-day. Yet we discern a strong family likeness. Is there any country which shows at once as much stability and as much susceptibility to change as ours? Our national life is like that scenery which I early learned to love, not subject to great convulsions, but easily showing more or less delicate (sometimes melancholy) effects from minor changes. Hence our

midland plains have never lost their familiar expression and conservative spirit for me; yet at every other mile, since I first looked on them, some sign of world-wide change, some new direction of human labour, has wrought itself into what one may call the speech of the landscape — in contrast with those grander and vaster regions of the earth which keep an indifferent aspect in the presence of men's toil and devices. What does it signify that a liliputian train passes over a viaduct amidst the abysses of the Apennines, or that a caravan, laden with a nation's offerings, creeps across the unresting sameness of the desert, or that a petty cloud of steam sweeps for an instant over the face of an Egyptian colossus, immovably submitting to its slow burial beneath the sand? But our woodlands and pastures, our hedge-parted cornfields and meadows, our bits of high common where we used to plant the windmills, our quiet little rivers here and there fit to turn a mill-wheel, our villages along the old coach-roads, are all easily alterable lineaments that seem to make the face of our motherland sympathetic with the laborious lives of her children. She does not take their ploughs and wagons contemptuously, but rather makes every hovel and every sheepfold, every railed bridge or fallen tree-trunk, an agreeably noticeable incident; not a mere speck in the midst of unmeasured vastness, but a piece of our social history in pictorial writing.

Our rural tracts, where no Babel-chimney scales the heavens, are without mighty objects to fill the soul with the sense of an outer world unconquerably aloof from our efforts. The

wastes are playgrounds (and let us try to keep them such for the children's children, who will inherit no other sort of demesne); the grasses and reeds nod to each other over the river, but we have cut a canal close by; the very heights laugh with corn in August, or lift the plough-team against the sky in September. Then comes a crowd of burly navvies with pickaxes and barrows; and while hardly a wrinkle is made in the fading mother's face, or a new curve of health in the blooming girl's, the hills are cut through or the breaches between them spanned, we choose our level, and the white steam-pennon flies along it.

But because our land shows this readiness to be changed, all signs of permanence upon it raise a tender attachment instead of awe: some of us, at least, love the scanty relics of our forests, and are thankful if a bush is left of the old hedgerow. A crumbling bit of wall where the delicate ivy-leaved toad-flax hangs its light branches, or a bit of gray thatch with patches of dark moss on its shoulder and a troop of grass-stems on its ridge, is a thing to visit. And then the tiled roof of cottage and homestead; of the long cow-shed where generations of the milky mothers have stood patiently; of the broad-shouldered barns, where the old-fashioned flail once made resonant music, while the watch-dog barked at the timidly venturesome fowls, making pecking raids on the out-flying grain, — the roofs that have looked out from among the elms and walnut-trees, or beside the yearly group of hay and corn-stacks, or below the square stone steeple, gathering their gray or ochre-tinted

lichens and their olive-green mosses under all ministries, — let us praise the sober harmonies they give to our landscape, helping to unite us pleasantly with the elder generations, who tilled the soil for us before we were born, and paid heavier and heavier taxes, with much grumbling, but without that deepest root of corruption — the self-indulgent despair which cuts down and consumes, and never plants.

But I check myself. Perhaps this England of my affections is half-visionary, — a dream in which things are connected according to my well-fed, lazy mood, and not at all by the multitudinous links of graver, sadder fact, such as belong everywhere to the story of human labour. Well, well, the illusions that began for us when we were less acquainted with evil have not lost their value when we discern them to be illusions. They feed the ideal Better; and in loving them still, we strengthen the precious habit of loving something not visibly, tangibly existent, but a spiritual product of our visible, tangible selves.

I cherish my childish loves, the memory of that warm little nest where my affections were fledged. Since then I have learned to care for foreign countries, for literatures foreign and ancient, for the life of Continental towns dozing round old cathedrals, for the life of London, half-sleepless with eager thought and strife, with indigestion, or with hunger; and now my consciousness is chiefly of the busy, anxious, metropolitan sort. My system responds sensitively to the London weather-signs, political, social, literary; and my bachelor's heart is imbedded where, by much craning of head and neck, I

can catch sight of a sycamore in the Square garden. I belong to the "Nation of London." Why? There have been many voluntary exiles in the world; and probably in the very first exodus of the patriarchal Aryans, — for I am determined not to fetch my examples from races whose talk is of uncles and no fathers, — some of those who sallied forth went for the sake of a loved companionship, when they would willingly have kept sight of the familiar plains, and of the hills to which they had first lifted up their eyes.

HOW WE ENCOURAGE RESEARCH

THE serene and beneficent goddess Truth, like other deities whose disposition has been too hastily inferred from that of the men who have invoked them, can hardly be well pleased with much of the worship paid to her even in this milder age, when the stake and the rack have ceased to form part of her ritual. Some cruelties still pass for service done in her honour; no thumb-screw is used, no iron boot, no scorching of flesh, but plenty of controversial bruising, laceration, and even life-long maiming. Less than formerly; but so long as this sort of Truth-worship has the sanction of a public that can often understand nothing in a controversy except personal sarcasm or slanderous ridicule, it is likely to continue. The sufferings of its victims are often as little regarded as those of the sacrificial pig offered in old time, with what we now regard as a sad miscalculation of effects.

One such victim is my old acquaintance, Merman.

Twenty years ago Merman was a young man of promise, a conveyancer with a practice which had certainly budded, but, like Aaron's rod, seemed not destined to proceed further in that marvellous activity. Meanwhile he occupied himself in miscellaneous periodical-writing, and in a multifarious study of moral and physical science. What chiefly attracted him in all subjects were the vexed questions, which have the

advantage of not admitting the decisive proof or disproof that renders many ingenious arguments superannuated. Not that Merman had a wrangling disposition; he put all his doubts, queries, and paradoxes deferentially; contended without unpleasant heat, and only with a sonorous eagerness, against the personality of Homer; expressed himself civilly though firmly on the origin of language; and had tact enough to drop at the right moment such subjects as the ultimate reduction of all the so-called elementary substances, his own total scepticism concerning Manetho's chronology, or even the relation between the magnetic condition of the earth and the outbreak of revolutionary tendencies. Such flexibility was naturally much helped by his amiable feeling toward woman, whose nervous system, he was convinced, would not bear the continuous strain of difficult topics; and also by his willingness to contribute a song whenever the same desultory charmer proposed music. Indeed, his tastes were domestic enough to beguile him into marriage when his resources were still very moderate and partly uncertain. His friends wished that so ingenious and agreeable a fellow might have more prosperity than they ventured to hope for him; their chief regret on his account being that he did not concentrate his talent, and leave off forming opinions on at least half a dozen of the subjects over which he scattered his attention, especially now that he had married " a nice little woman " (the generic name for acquaintances' wives when they are not markedly disagreeable). He could not, they observed, want all his various knowl-

edge and Laputan ideas for his periodical-writing which brought him most of his bread, and he would do well to use his talents in getting a specialty that would fit him for a post. Perhaps these well-disposed persons were a little rash in presuming that fitness for a post would be the surest ground for getting it; and, on the whole, in now looking back on their wishes for Merman, their chief satisfaction must be that those wishes did not contribute to the actual result.

For in an evil hour Merman did concentrate himself. He had for many years taken into his interest the comparative history of the ancient civilizations, but it had not preoccupied him so as to narrow his generous attention to everything else. One sleepless night, however (his wife has more than once narrated to me the details of an event memorable to her as the beginning of sorrows), after spending some hours over the epoch-making work of Grampus, a new idea seized him with regard to the possible connection of certain symbolic monuments common to widely scattered races. Merman started up in bed. The night was cold; and the sudden withdrawal of warmth made his wife first dream of a snow-ball, and then cry, —

"What is the matter, Proteus?"

"A great matter, Julia. That fellow Grampus, whose book is cried up as a revelation, is all wrong about the Magicodumbras and the Zuzumotzis, and I have got hold of the right clew."

"Good gracious! does it matter so much? Don't drag the clothes, dear."

"It signifies this, Julia, that if I am right I shall set the world right; I shall regenerate history; I shall win the mind of Europe to a new view of social origins; I shall bruise the head of many superstitions."

"Oh no, dear, don't go too far into things. Lie down again. You have been dreaming. What are the Madicojumbras and Zuzitotzums? I never heard you talk of them before. What use can it be, troubling yourself about such things?"

"That is the way, Julia! That is the way wives alienate their husbands, and make any hearth pleasanter to him than his own."

"What *do* you mean, Proteus?"

"Why, if a woman will not try to understand her husband's ideas, or at least to believe that they are of more value than she can understand, — if she is to join anybody who happens to be against him, and suppose he is a fool because others contradict him, — there is an end of our happiness. That is all I have to say."

"Oh no, Proteus, dear. I do believe what you say is right. That is my only guide. I am sure I never have any opinions in any other way, — I mean about subjects. Of course there are many little things that would tease you, that you like me to judge of for myself. I know I said once that I did not want you to sing 'Oh, ruddier than the cherry,' because it was not in your voice. But I cannot remember ever differing from you about *subjects*. I never in my life thought any one cleverer than you."

Julia Merman was really "a nice little woman," not one of the stately Dians sometimes

spoken of in those terms. Her black silhouette had a very infantine aspect; but she had discernment and wisdom enough to act on the strong hint of that memorable conversation, never again giving her husband the slightest ground for suspecting that she thought treasonably of his ideas in relation to the Magicodumbras and Zuzumotzis, or in the least relaxed her faith in his infallibility because Europe was not also convinced of it. It was well for her that she did not increase her troubles in this way; but to do her justice, what she was chiefly anxious about was to avoid increasing her husband's troubles.

Not that these were great in the beginning. In the first development and writing out of his scheme, Merman had a more intense kind of intellectual pleasure than he had ever known before. His face became more radiant, his general view of human prospects more cheerful. Foreseeing that truth as presented by himself would win the recognition of his contemporaries, he excused with much liberality their rather rough treatment of other theorists, whose basis was less perfect. His own periodical-criticisms had never before been so amiable; he was sorry for that unlucky majority whom the spirit of the age, or some other prompting more definite and local, compelled to write without any particular ideas. The possession of an original theory, which has not yet been assailed, must certainly sweeten the temper of a man who is not beforehand ill-natured. And Merman was the reverse of ill-natured.

But the hour of publication came; and to half

a dozen persons, described as the learned world of two hemispheres, it became known that Grampus was attacked. This might have been a small matter; for who or what on earth, that is good for anything, is not assailed by ignorance, stupidity, or malice, and sometimes even by just objection? But on examination it appeared that the attack might possibly be held damaging, unless the ignorance of the author were well exposed, and his pretended facts shown to be chimeras of that remarkably hideous kind begotten by imperfect learning on the more feminine element of original incapacity. Grampus himself did not immediately cut open the volume which Merman had been careful to send him, not without a very lively and shifting conception of the possible effects which the explosive gift might produce on the too eminent scholar, — effects that must certainly have set in on the third day from the despatch of the parcel. But in point of fact Grampus knew nothing of the book until his friend Lord Narwhal sent him an American newspaper containing a spirited article by the well-known Professor Sperm N. Whale, which was rather equivocal in its bearing, the passages quoted from Merman being of rather a telling sort, and the paragraphs which seemed to blow defiance being unaccountably feeble, coming from so distinguished a Cetacean. Then, by another post, arrived letters from Butzkopf and Dugong, both men whose signatures were familiar to the Teutonic world, in the "Seltenerscheinender Monat-schrift," or Hyrick for the insertion of Split Hairs, asking their Master whether he meant to take up the

combat, because, in the contrary case, both were ready.

Thus America and Germany were roused, though England was still drowsy; and it seemed time now for Grampus to find Merman's book under the heap, and cut it open. For his own part, he was perfectly at ease about his system; but this is a world in which the truth requires defence, and specious falsehood must be met with exposure. Grampus, having once looked through the book, no longer wanted any urging to write the most crushing of replies. This, and nothing less than this, was due from him to the cause of sound inquiry; and the punishment would cost him little pains. In three weeks from that time the palpitating Merman saw his book announced in the programme of the leading Review. No need for Grampus to put his signature. Who else had his vast yet microscopic knowledge, who else his power of epithet? This article — in which Merman was pilloried and as good as mutilated, for he was shown to have neither ear nor nose for the subtleties of philological and archæological study — was much read and more talked of; not because of any interest in the system of Grampus, or any precise conception of the danger attending lax views of the Magicodumbras and Zuzumotzis, but because the sharp epigrams with which the victim was lacerated, and the soaring fountains of acrid mud which were shot upward and poured over the fresh wounds, were found amusing in recital. A favourite passage was one in which a certain kind of socialist was described as a creature of the walrus kind, having a phantasmal resem-

blance to higher animals when seen by ignorant minds in the twilight, dabbling or hobbling in first one element and then the other, without parts or organs suited to either; in fact, one of Nature's impostors, who could not be said to have any artful pretences, since a congenital incompetence to all precision of aim and movement made their every action a pretence — just as a being born in doeskin gloves would necessarily pass a judgment on surfaces, but we all know what his judgment would be worth. In drawing-room circles, and for the immediate hour, this ingenious comparison was as damaging as the showing-up of Merman's mistakes, and the mere smattering of linguistic and historical knowledge which he had presumed to be a sufficient basis for theorizing; but the more learned cited his blunders aside to each other, and laughed the laugh of the initiated. In fact, Merman's was a remarkable case of sudden notoriety. In London drums and clubs he was spoken of abundantly as one who had written ridiculously about the Magicodumbras and Zuzumotzis: the leaders of conversation, whether Christians, Jews, infidels, or of any other confession, except the confession of ignorance, pronouncing him shallow and indiscreet, if not presumptuous and absurd. He was heard of at Warsaw, and even Paris took knowledge of him. M. Cachalot had not read either Grampus or Merman, but heard of their dispute in time to insert a paragraph upon it in his brilliant work, " L'Orient au Point de Vue Actuel," in which he was dispassionate enough to speak of Grampus as possessing a *coup d'œil presque*

français in matters of historical interpretation, and of Merman as nevertheless an objector *qui mérite d'être connu.* M. Porpesse, also, availing himself of M. Cachalot's knowledge, reproduced it in an article with certain additions, which it is only fair to distinguish as his own, implying that the vigorous English of Grampus was not always as correct as a Frenchman could desire, while Merman's objections were more sophistical than solid. Presently, indeed, there appeared an able *extrait* of Grampus's article in the valuable "Rapporteur Scientifique et Historique," and Merman's mistakes were thus brought under the notice of certain Frenchmen who are among the masters of those who know on Oriental subjects. In a word, Merman, though not extensively read, was extensively read about.

Meanwhile, how did he like it? Perhaps nobody, except his wife, for a moment reflected on that. An amused society considered that he was severely punished, but did not take the trouble to imagine his sensations; indeed, this would have been a difficulty for persons less sensitive and excitable than Merman himself. Perhaps that popular comparison of the walrus had truth enough to bite and blister on thorough application, even if exultant ignorance had not applauded it. But it is well known that the walrus, though not in the least a malignant animal, if allowed to display its remarkably plain person and blundering performances at ease in any element it chooses, becomes desperately savage, and musters alarming auxiliaries when attacked or hurt. In this characteristic, at least, Merman

resembled the walrus. And now he concentrated himself with a vengeance. That his counter-theory was fundamentally the right one he had a genuine conviction, whatever collateral mistakes he might have committed; and his bread would not cease to be bitter to him until he had convinced his contemporaries that Grampus had used his minute learning as a dust-cloud to hide sophistical evasions — that, in fact, minute learning was an obstacle to clear-sighted judgment, more especially with regard to the Magicodumbras and Zuzumotzis, and that the best preparation in this matter was a wide survey of history, and a diversified observation of men. Still, Merman was resolved to muster all the learning within his reach, and he wandered day and night through many wildernesses of German print; he tried compendious methods of learning Oriental tongues, and, so to speak, getting at the marrow of languages independently of the bones, for the chance of finding details to corroborate his own views, or possibly even to detect Grampus in some oversight or textual tampering. All other work was neglected; rare clients were sent away, and amazed editors found this maniac indifferent to his chance of getting book-parcels from them. It was many months before Merman had satisfied himself that he was strong enough to face round upon his adversary. But at last he had prepared sixty condensed pages of eager argument, which seemed to him worthy to rank with the best models of controversial writing. He had acknowledged his mistakes, but had restated his theory, so as to show that it was left intact in

spite of them; and he had even found cases in which Ziphius, Microps, Scrag Whale the explorer, and other Cetaceans of unanswerable authority, were decidedly at issue with Grampus. Especially a passage cited by this last from that greatest of fossils, Magalosaurus, was demonstrated by Merman to be capable of three different interpretations, all preferable to that chosen by Grampus, who took the words in their most literal sense; for (1) the incomparable Saurian, alike unequalled in close observation and far-glancing comprehensiveness, might have meant those words ironically; (2) *motzis* was probably a false reading for *potzis*, in which case its bearing was reversed; and (3) it is known that in the age of the Saurians there were conceptions about the *motzis* which entirely remove it from the category of things comprehensible in an age when Saurians run ridiculously small: all which views were god-fathered by names quite fit to be ranked with that of Grampus. In fine, Merman wound up his rejoinder by sincerely thanking the eminent adversary, without whose fierce assault he might not have undertaken a revision, in the course of which he had met with unexpected and striking confirmations of his own fundamental views. Evidently Merman's anger was at white heat.

The rejoinder being complete, all that remained was to find a suitable medium for its publication. This was not so easy. Distinguished mediums would not lend themselves to contradictions of Grampus; or if they would, Merman's article was too long and too abstruse, while he would not consent to leave anything

out of an article which had no superfluities, — for all this happened years ago, when the world was a different stage. At last, however, he got his rejoinder printed, and not on hard terms, since the medium, in every sense modest, did not ask him to pay for its insertion.

But if Merman expected to call out Grampus again, he was mistaken. Everybody felt it too absurd that Merman should undertake to correct Grampus in matters of erudition, and an eminent man has something else to do than to refute a petty objector twice over. What was essential had been done: the public had been enabled to form a true judgment of Merman's incapacity. The Magicodumbras and Zuzumotzis were but subsidiary elements in Grampus's system, and Merman might now be dealt with by younger members of the Master's school. But he had at least the satisfaction of finding that he had raised a discussion which would not be let die. The followers of Grampus took it up with an ardour and industry of research worthy of their exemplar. Butzkopf made it the subject of an elaborate *Einleitung* to his important work "Die Bedeutung des Ægyptischen Labyrinthes;" and Dugong, in a remarkable address which he delivered to a learned society in Central Europe, introduced Merman's theory with so much power of sarcasm that it became a theme of more or less derisive allusion to men of many tongues. Merman with his Magicodumbras and Zuzumotzis was on the way to become a proverb, being used illustratively by many able journalists, who took those names of questionable things to be Merman's own in-

vention — " than which," said one of the graver guides, " we can recall few more melancholy examples of speculative aberration." Naturally, the subject passed into popular literature, and figured very commonly in advertised programmes. The fluent Loligo, the formidable Shark, and a younger member of his remarkable family, known as S. Catulus, made a special reputation by their numerous articles, eloquent, lively, or abusive, all on the same theme, under titles ingeniously varied, alliterative, sonorous, or boldly fanciful — such as, " Moments with Mr. Merman," " Mr. Merman and the Magicodumbras," " Greenland Grampus and Proteus Merman," " Grampian Heights and their Climbers, or the New Excelsior." They tossed him on short sentences; they swathed him in paragraphs of winding imagery; they found him at once a mere plagiarist and a theorizer of unexampled perversity ridiculously wrong about *potzis* and ignorant of Pali; they hinted, indeed, at certain things which to their knowledge he had silently brooded over in his boyhood, and seemed tolerably well assured that this preposterous attempt to gainsay an incomparable Cetacean of world-wide fame had its origin in a peculiar mixture of bitterness and eccentricity which, rightly estimated and seen in its definite proportions, would furnish the best key to his argumentation. All alike were sorry for Merman's lack of sound learning; but how could their readers be sorry? Sound learning would not have been amusing; and as it was, Merman was made to furnish these readers with amusement at no expense of trouble on their part.

Even burlesque-writers looked into his book to see where it could be made use of; and those who did not know him were desirous of meeting him at dinner as one likely to feed their comic vein.

On the other hand, he made a serious figure in sermons under the name of "Some" or "Others," who had attempted presumptuously to scale eminences too high and arduous for human ability, and had given an example of ignominious failure, edifying to the humble Christian.

All this might be very advantageous for able persons, whose superfluous fund of expression needed a paying investment; but the effect on Merman himself was unhappily not so transient as the busy writing and speaking of which he had become the occasion. His certainty that he was right naturally got stronger in proportion as the spirit of resistance was stimulated. The scorn and unfairness with which he felt himself to have been treated, by those really competent to appropriate his ideas, had galled him and made a chronic sore; and the exultant chorus of the incompetent seemed a pouring of vinegar on his wound. His brain became a registry of the foolish and ignorant objections made against him, and of continually amplified answers to these objections. Unable to get his answers printed, he had recourse to that more primitive mode of publication, oral transmission, or button-holding, now generally regarded as a troublesome survival; and the once pleasant, flexible Merman was on the way to be shunned as a bore. His interest in new acquaintances

turned chiefly on the possibility that they would care about the Magicodumbras and Zuzumotzis; that they would listen to his complaints and exposures of unfairness, and not only accept copies of what he had written on the subject, but send him appreciative letters in acknowledgment. Repeated disappointment of such hopes tended to embitter him; and not the less because after awhile the fashion of mentioning him died out, allusions to his theory were less understood, and people could only pretend to remember it. And all the while Merman was perfectly sure that his very opponents, who had knowledge enough to be capable judges, were aware that his book, whatever errors of statement they might detect in it, had served as a sort of divining-rod pointing out hidden sources of historical interpretation; nay, his jealous examination discerned in a new work by Grampus himself a certain shifting of ground, which — so poor Merman declared — was the sign of an intention gradually to appropriate the views of the man he had attempted to brand as an ignorant impostor.

And Julia? And the housekeeping, — the rent, food, and clothing, which controversy can hardly supply, unless it be of the kind that serves as a recommendation to certain posts? Controversial pamphlets have been known to earn large plums; but nothing of the sort could be expected from unpractical heresies about the Magicodumbras and Zuzumotzis, — painfully the contrary. Merman's reputation as a sober thinker, a safe writer, a sound lawyer, was irretrievably injured; the distractions of controversy had

caused him to neglect useful editorial connections, and indeed his dwindling care for miscellaneous subjects made his contributions too dull to be desirable. Even if he could now have given a new turn to his concentration, and applied his talents so as to be ready to show himself an exceptionally qualified lawyer, he would only have been like an architect in competition, too late with his superior plans: he would not have had an opportunity of showing his qualification. He was thrown out of the course. The small capital which had filled up deficiencies of income was almost exhausted, and Julia, in the effort to make supplies equal to wants, had to use much ingenuity in diminishing the wants. The brave and affectionate woman, whose small outline, so unimpressive against an illuminated background, held within it a good share of feminine heroism, did her best to keep up the charm of home and soothe her husband's excitement, — parting with the best jewel among her wedding presents in order to pay rent, without ever hinting to her husband that this sad result had come of his undertaking to convince people who only laughed at him. She was a resigned little creature, and reflected that some husbands took to drinking and others to forgery; hers had only taken to the Magicodumbras and Zuzumotzis, and was not unkind — only a little more indifferent to her and the two children than she had ever expected he would be; his mind was eaten up with " subjects," and constantly a little angry, not with her, but with everybody else, especially those who were celebrated.

This was the sad truth. Merman felt himself

ill-used by the world, and thought very much worse of the world in consequence. The gall of his adversaries' ink had been sucked into his system and ran in his blood. He was still in the prime of life, but his mind was aged by that eager, monotonous construction which comes of feverish excitement on a single topic, and uses up the intellectual strength.

Merman had never been a rich man, but he was now conspicuously poor, and in need of the friends who had power or interest which he believed they could exert on his behalf. Their omitting or declining to give this help could not seem to him so clearly as to them an inevitable consequence of his having become impracticable, or at least of his passing for a man whose views were not likely to be safe and sober. Each friend in turn offended him, though unwillingly, and was suspected of wishing to shake him off. It was not altogether so; but poor Merman's society had undeniably ceased to be attractive, and it was difficult to help him. At last the pressure of want urged him to try for a post far beneath his earlier prospects, and he gained it. He holds it still, for he has no vices, and his domestic life has kept up a sweetening current of motive around and within him. Nevertheless, the bitter flavour mingling itself with all topics, the premature weariness and withering, are irrevocably there. It is as if he had gone through a disease which alters what we call the constitution. He has long ceased to talk eagerly of the ideas which possess him, or to attempt making proselytes. The dial has moved onward, and he himself sees many of his former

guesses in a new light. On the other hand, he has seen what he foreboded, that the main idea which was at the root of his too rash theorizing has been adopted by Grampus and received with general respect, no reference being heard to the ridiculous figure this important conception made when ushered in by the incompetent "Others."

Now and then, on rare occasions, when a sympathetic *tête-à-tête* has restored some of his old expansiveness, he will tell a companion in a railway-carriage, or other place of meeting favourable to autobiographical confidences, what has been the course of things in his particular case, as an example of the justice to be expected of the world. The companion usually allows for the bitterness of a disappointed man, and is secretly disinclined to believe that Grampus was to blame.

A MAN SURPRISED AT HIS ORIGINALITY

AMONG the many acute sayings of La Rochefoucauld, there is hardly one more acute than this: "La plus grande ambition n'en a pas la moindre apparence lorsqu'elle se rencontre dans une impossibilité absolue d'arriver où elle aspire." Some of us might do well to use this hint in our treatment of acquaintances and friends, from whom we are expecting gratitude because we are so very kind in thinking of them, inviting them, and even listening to what they say — considering how insignificant they must feel themselves to be. We are often fallaciously confident in supposing that our friend's state of mind is appropriate to our moderate estimate of his importance, — almost as if we imagined the humble mollusk (so useful as an illustration) to have a sense of his own exceeding softness and low place in the scale of being. Your mollusk, on the contrary, is inwardly objecting to every other grade of solid, rather than to himself. Accustomed to observe what we think an unwarrantable conceit exhibiting itself in ridiculous pretensions and forwardness to play the lion's part, in obvious self-complacency and loud peremptoriness, we are not on the alert to detect the egoistic claims of a more exorbitant kind, often hidden under an apparent neutrality or an acquiescence in being put out of the question.

Thoughts of this kind occurred to me yesterday, when I saw the name of Lentulus in the obituary. The majority of his acquaintances, I imagine, have always thought of him as a man justly unpretending and as nobody's rival; but some of them have perhaps been struck with surprise at his reserve in praising the works of his contemporaries, and have now and then felt themselves in need of a key to his remarks on men of celebrity in various departments. He was a man of fair position, deriving his income from a business in which he did nothing, at leisure to frequent clubs and at ease in giving dinners, — well-looking, polite, and generally acceptable in society as a part of what we may call its bread-crumb, the neutral basis needful for the plums and spice. Why, then, did he speak of the modern Maro or the modern Flaccus with a peculiarity in his tone of assent to other people's praise which might almost have led you to suppose that the eminent poet had borrowed money of him and showed an indisposition to repay? He had no criticism to offer, no sign of objection more specific than a slight cough, a scarcely perceptible pause before assenting, and an air of self-control in his utterance — as if certain considerations had determined him not to inform against the so-called poet, who, to his knowledge, was a mere versifier. If you had questioned him closely, he would perhaps have confessed that he did think something better might be done in the way of Eclogues and Georgics, or of Odes and Epodes, and that to his mind poetry was something very different from what had hitherto been known under that name.

For my own part, being of a superstitious nature, given readily to imagine alarming causes, I immediately, on first getting these mystic hints from Lentulus, concluded that he held a number of entirely original poems, or at the very least a revolutionary treatise on poetics, in that melancholy manuscript state to which works excelling all that is ever printed are necessarily condemned; and I was long timid in speaking of the poets when he was present. For what might not Lentulus have done, or be profoundly aware of, that would make my ignorant impressions ridiculous? One cannot well be sure of the negative in such a case, except through certain positives that bear witness to it; and those witnesses are not always to be got hold of. But time wearing on, I perceived that the attitude of Lentulus toward the philosophers was essentially the same as his attitude toward the poets; nay, there was something so much more decided in his mode of closing his mouth after brief speech on the former, there was such an air of rapt consciousness in his private hints as to his conviction that all thinking hitherto had been an elaborate mistake, and as to his own power of conceiving a sound basis for a lasting superstructure, that I began to believe less in the poetical stores, and to infer that the line of Lentulus lay rather in the rational criticism of our beliefs and in systematic construction. In this case I did not figure to myself the existence of formidable manuscripts ready for the press; for great thinkers are known to carry their theories growing within their minds long before committing them to paper, and the ideas which made a

new passion for them when their locks were jet or auburn, remain perilously unwritten, an inwardly developing condition of their successive selves, until the locks are gray or scanty. I only meditated improvingly on the way in which a man of exceptional faculties, and even carrying within him some of that fierce refiner's fire which is to purge away the dross of human error, may move about in society totally unrecognized, regarded as a person whose opinion is superfluous, and only rising into a power in emergencies of threatened black-balling. Imagine a Descartes or a Locke being recognized for nothing more than a good fellow and a perfect gentleman; what a painful view does such a picture suggest of impenetrable dulness in the society around them!

I would at all times rather be reduced to a cheaper estimate of a particular person, if by that means I can get a more cheerful view of my fellow-men generally; and I confess that, in a certain curiosity which led me to cultivate Lentulus's acquaintance, my hope leaned to the discovery that he was a less remarkable man than he had seemed to imply. It would have been a grief to discover that he was bitter or malicious; but by finding him to be neither a mighty poet, nor a revolutionary poetical critic, nor an epoch-making philosopher, my admiration for the poets and thinkers whom he rated so low would recover all its buoyancy, and I should not be left to trust to that very suspicious sort of merit which constitutes an exception in the history of mankind, and recommends itself as the total abolitionist of all previous claims on our confidence. You are not greatly surprised at the

infirm logic of the coachman who would persuade you to engage him by insisting that any other would be sure to rob you in the matter of hay and corn, thus demanding a difficult belief in him as the sole exception from the frailties of his calling; but it is rather astonishing that the wholesale decriers of mankind and its performances should be even more unwary in their reasoning than the coachman, since each of them not merely confides in your regarding himself as an exception, but overlooks the almost certain fact that you are wondering whether he inwardly excepts *you*. Now, conscious of entertaining some common opinions which seemed to fall under the mildly intimated but sweeping ban of Lentulus, my self-complacency was a little concerned.

Hence I deliberately attempted to draw out Lentulus in private dialogue, for it is the reverse of injury to a man to offer him that hearing which he seems to have found nowhere else. And for whatever purposes silence may be equal to gold, it cannot be safely taken as an indication of specific ideas. I sought to know why Lentulus was more than indifferent to the poets, and what was that new poetry which he had either written or, as to its principles, distinctly conceived. But I presently found that he knew very little of any particular poet, and had a general notion of poetry as the use of artificial language to express unreal sentiments; he instanced " The Giaour," " Lalla Rookh," " The Pleasures of Hope," and " Ruin seize thee, ruthless King," — adding, " and plenty more." On my observing that he probably preferred a

larger, simpler style, he emphatically assented. "Have you not," said I, "written something of that order?" "No, but I often compose as I go along. I see how things might be written as fine as Ossian, only with true ideas. The world has no notion what poetry will be."

It was impossible to disprove this, and I am always glad to believe that the poverty of our imagination is no measure of the world's resources. Our posterity will no doubt get fuel in ways that we are unable to devise for them. But what this conversation persuaded me of was, that the birth with which the mind of Lentulus was pregnant could not be poetry, though I did not question that he composed as he went along, and that the exercise was accompanied with a great sense of power. This is a frequent experience in dreams, and much of our waking experience is but a dream in the daylight. Nay, for what I saw, the compositions might be fairly classed as Ossianic. But I was satisfied that Lentulus could not disturb my grateful admiration for the poets of all ages by eclipsing them, or by putting them under a new electric light of criticism.

Still, he had himself thrown the chief emphasis of his protest and his consciousness of corrective illumination on the philosophic thinking of our race; and his tone in assuring me that everything which had been done in that way was wrong, that Plato, Robert Owen, and Dr. Tuffle, who wrote in the "Regulator," were all equally mistaken, gave my superstitious nature a thrill of anxiety. After what had passed about the poets, it did not seem likely that Lentulus had all sys-

tems by heart; but who could say he had not seized that thread which may somewhere hang out loosely from the web of things, and be the clew of unravelment? We need not go far to learn that a prophet is not made by erudition. Lentulus at least had not the bias of a school; and if it turned out that he was in agreement with any celebrated thinker, ancient or modern, the agreement would have the value of an undesigned coincidence not due to forgotten reading. It was therefore with renewed curiosity that I engaged him on this large subject, the universal erroneousness of thinking up to the period when Lentulus began that process. And here I found him more copious than on the theme of poetry. He admitted that he did contemplate writing down his thoughts, but his difficulty was their abundance. Apparently he was like the wood-cutter entering the thick forest, and saying, "Where shall I begin?" The same obstacle appeared in a minor degree to cling about his verbal exposition, and accounted perhaps for his rather helter-skelter choice of remarks bearing on the number of unaddressed letters sent to the post-office; on what logic really is, as tending to support the buoyancy of human mediums and mahogany tables; on the probability of all miracles under all religions when explained by hidden laws, and my unreasonableness in supposing that their profuse occurrence at half a guinea an hour in recent times was anything more than a coincidence; on the hap-hazard way in which marriages are determined — showing the baselessness of social and moral schemes; and on his expectation that

he should offend the scientific world when he told them what he thought of electricity as an agent.

No man's appearance could be graver or more gentlemanlike than that of Lentulus as we walked along the Mall, while he delivered these observations, understood by himself to have a regenerative bearing on human society. His wristbands and black gloves, his hat and nicely clipped hair, his laudable moderation in beard, and his evident discrimination in choosing his tailor, all seemed to excuse the prevalent estimate of him as a man untainted with heterodoxy, and likely to be so unencumbered with opinions that he would always be useful as an assenting and admiring listener. Men of science, seeing him at their lectures, doubtless flattered themselves that he came to learn from them; the philosophic ornaments of our time, expounding some of their luminous ideas in the social circle, took the meditative gaze of Lentulus for one of surprise, not unmixed with a just reverence at such close reasoning toward so novel a conclusion; and those who are called men of the world considered him a good fellow, who might be asked to vote for a friend of their own, and would have no troublesome notion to make him unaccommodating. You perceive how very much they were all mistaken, except in qualifying him as a good fellow.

This Lentulus certainly was, in the sense of being free from envy, hatred, and malice; and such freedom was all the more remarkable an indication of native benignity, because of his gaseous, illimitably expansive conceit. Yes,

conceit; for that his enormous and contentedly ignorant confidence in his own rambling thoughts was usually clad in a decent silence, is no reason why it should be less strictly called by the name directly implying a complacent self-estimate unwarranted by performance. Nay, the total privacy in which he enjoyed his consciousness of inspiration was the very condition of its undisturbed, placid nourishment and gigantic growth. Your audibly arrogant man exposes himself to tests; in attempting to make an impression on others, he may possibly (not always) be made to feel his own lack of definiteness; and the demand for definiteness is to all of us a needful check on vague depreciation of what others do, and vague ecstatic trust in our own superior ability. But Lentulus was at once so unreceptive, and so little gifted with the power of displaying his miscellaneous deficiency of information, that there was really nothing to hinder his astonishment at the spontaneous crop of ideas which his mind secretly yielded. If it occurred to him that there were more meanings than one for the word "motive," since it sometimes meant the end aimed at, and sometimes the feeling that prompted the aiming, and that the word "cause" was also of changeable import, he was naturally struck with the truth of his own perception, and was convinced that if this vein were well followed out much might be made of it. Men were evidently in the wrong about cause and effect; else why was society in the confused state we behold? And as to motive, Lentulus felt that when he came to write down his views he should look deeply into this kind of

subject, and show up thereby the anomalies of our social institutions; meanwhile the various aspects of "motive" and "cause" flitted about among the motley crowd of ideas which he regarded as original, and pregnant with reformative efficacy. For his unaffected good-will made him regard all his insight as only valuable because it tended toward reform.

The respectable man had got into his illusory maze of discoveries, by letting go that clew of conformity in his thinking which he had kept fast hold of in his tailoring and manners. He regarded heterodoxy as a power in itself, and took his inacquaintance with doctrines for a creative dissidence. But his epitaph needs not to be a melancholy one. His benevolent disposition was more effective for good, than his silent presumption for harm. He might have been mischievous but for the lack of words; instead of being astonished at his inspirations in private, he might have clad his addled originalities, disjointed commonplaces, blind denials, and balloon-like conclusions in that mighty sort of language which would have made a new Koran for a knot of followers. I mean no disrespect to the ancient Koran, but one would not desire the roc to lay more eggs, and give us a whole wing-flapping brood to soar and make twilight.

Peace be with Lentulus, for he has left us in peace. Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact, — from calling on us to look through a heap of millet-seed, in order to be sure that there is no pearl in it.

A TOO DEFERENTIAL MAN

A LITTLE unpremeditated insincerity must be indulged under the stress of social intercourse. The talk even of an honest man must often represent merely his wish to be inoffensive or agreeable, rather than his genuine opinion or feeling on the matter in hand. His thought, if uttered, might be wounding; or he has not the ability to utter it with exactness, and snatches at a loose paraphrase; or he has really no genuine thought on the question, and is driven to fill up the vacancy by borrowing the remarks in vogue. These are the winds and currents we have all to steer among, and they are often too strong for our truthfulness or our wit. Let us not bear too hardly on each other for this common incidental frailty, or think that we rise superior to it by dropping all considerateness and deference.

But there are studious, deliberate forms of insincerity which it is fair to be impatient with — Hinze's, for example. From his name you might suppose him to be German; in fact, his family is Alsatian, but has been settled in England for more than one generation. He is the superlatively deferential man, and walks about with murmured wonder at the wisdom and discernment of everybody who talks to him. He cultivates the low toned *tête-à-tête*, keeping his hat carefully in his hand, often stroking it, while he smiles with downcast eyes, as if to relieve his

feelings under the pressure of the remarkable conversation which it is his honour to enjoy at the present moment. I confess to some rage on hearing him yesterday talking to Felicia, who is certainly a clever woman, and without any unusual desire to show her cleverness, occasionally says something of her own, or makes an allusion which is not quite common. Still, it must happen to her, as to every one else, to speak of many subjects on which the best things were said long ago; and in conversation with a person who has been newly introduced, those well-worn themes naturally recur as a further development of salutations and preliminary media of understanding, such as pipes, chocolate, or mastic-chewing, which serve to confirm the impression that our new acquaintance is on a civilized footing, and has enough regard for formulas to save us from shocking outbursts of individualism, to which we are always exposed with the tamest bear or baboon. Considered purely as a matter of information, it cannot any longer be important for us to learn that a British subject, included in the last census, holds Shakspeare to be supreme in the presentation of character; still, it is as admissible for any one to make this statement about himself as to rub his hands and tell you that the air is brisk, if only he will let it fall as a matter of course, with a parenthetic lightness, and not announce his adhesion to a commonplace with an emphatic insistence, as if it were a proof of singular insight. We mortals should chiefly like to talk to each other out of good-will and fellowship, not for the sake of hearing revelations or being stimulated by witticisms; and I have

usually found that it is the rather dull person who appears to be disgusted with his contemporaries because they are not always strikingly original, and to satisfy whom the party at a country-house should have included the prophet Isaiah, Plato, Francis Bacon, and Voltaire. It is always your heaviest bore who is astonished at the tameness of modern celebrities; naturally, for a little of his company has reduced them to a state of flaccid fatigue. It is right and meet that there should be an abundant utterance of good sound commonplaces. Part of an agreeable talker's charm is that he lets them fall continually with no more than their due emphasis. Giving a pleasant voice to what we are all well assured of, makes a sort of wholesome air for more special and dubious remark to move in.

Hence it seemed to me far from unbecoming in Felicia that in her first dialogue with Hinze, previously quite a stranger to her, her observations were those of an ordinarily refined and well-educated woman on standard subjects, and might have been printed in a manual of polite topics and creditable opinions. She had no desire to astonish a man of whom she had heard nothing particular. It was all the more exasperating to see and hear Hinze's reception of her well-bred conformities. Felicia's acquaintances knew her as the suitable wife of a distinguished man, a sensible, vivacious, kindly disposed woman, helping her husband with graceful apologies written and spoken, and making her receptions agreeable to all comers. But you would have imagined that Hinze had been pre-

pared by general report to regard this introduction to her as an opportunity comparable to an audience of the Delphic Sibyl. When she had delivered herself on the changes in Italian travel, on the difficulty of reading Ariosto in these busy times, on the want of equilibrium in French political affairs, and on the pre-eminence of German music, he would know what to think. Felicia was evidently embarrassed by his reverent wonder, and, in dread lest she should seem to be playing the oracle, became somewhat confused, stumbling on her answers rather than choosing them. But this made no difference to Hinze's rapt attention and subdued eagerness of inquiry. He continued to put large questions, bending his head slightly, that his eyes might be a little lifted in awaiting her reply.

"What, may I ask, is your opinion as to the state of Art in England?"

"Oh," said Felicia, with a light deprecatory laugh, "I think it suffers from two diseases — bad taste in the patrons, and want of inspiration in the artists."

"That is true indeed," said Hinze, in an undertone of deep conviction. "You have put your finger with strict accuracy on the causes of decline. To a cultivated taste like yours this must be particularly painful."

"I did not say there was actual decline," said Felicia, with a touch of brusquerie. "I don't set myself up as the great personage whom nothing can please."

"That would be too severe a misfortune for others," says my complimentary ape. "You approve, perhaps, of Rosemary's 'Babes in

the Wood,' as something fresh and *naïve* in sculpture?"

"I think it enchanting."

"Does he know that? Or *will* you permit me to tell him?"

"Heaven forbid! It would be an impertinence in me to praise a work of his, to pronounce on its quality; and that I happen to like it can be of no consequence to him."

Here was an occasion for Hinze to smile down on his hat and stroke it — Felicia's ignorance that her praise was inestimable being peculiarly noteworthy to an observer of mankind. Presently he was quite sure that her favourite author was Shakspeare, and wished to know what she thought of Hamlet's madness. When she had quoted Wilhelm Meister on this point, and had afterward testified that "Lear" was beyond adequate presentation, that "Julius Cæsar" was an effective acting play, and that a poet may know a good deal about human nature while knowing little of geography, Hinze appeared so impressed with the plenitude of these revelations that he recapitulated them, weaving them together with threads of compliment: "As you very justly observed;" and "It is most true, as you say;" and "It were well if others noted what you have remarked."

Some listeners, incautious in their epithets, would have called Hinze an "ass." For my part, I would never insult that intelligent and unpretending animal, who no doubt brays with perfect simplicity and substantial meaning to those acquainted with his idiom, and if he feigns more submission than he feels, has weighty

reasons for doing so; I would never, I say, insult that historic and ill-appreciated animal, the ass, by giving his name to a man whose continuous pretence is so shallow in its motive, so unexcused by any sharp appetite, as this of Hinze's.

But perhaps you would say that his adulatory manner was originally adopted under strong promptings of self-interest, and that his absurdly over-acted deference to persons from whom he expects no patronage is the unreflecting persistence of habit — just as those who live with the deaf will shout to everybody else.

And you might indeed imagine that in talking to Tulpian, who has considerable interest at his disposal, Hinze had a desired appointment in his mind. Tulpian is appealed to on innumerable subjects, and if he is unwilling to express himself on any one of them, says so with instructive copiousness; he is much listened to, and his utterances are registered and reported with more or less exactitude. But I think he has no other listener who comports himself as Hinze does — who, figuratively speaking, carries about a small spoon, ready to pick up any dusty crumb of opinion that the eloquent man may have let drop. Tulpian, with reverence be it said, has some rather absurd notions, such as a mind of large discourse often finds room for. They slip about among his higher conceptions and multitudinous acquirements, like disreputable characters at a national celebration in some vast cathedral, where to the ardent soul all is glorified by rainbow-light and grand

associations; any vulgar detective knows them for what they are. But Hinze is especially fervid in his desire to hear Tulpian dilate on his crotchets, and is rather troublesome to by-standers in asking them whether they have read the various fugitive writings in which these crotchets have been published. If an expert is explaining some matter on which you desire to know the evidence, Hinze teases you with Tulpian's guesses, and asks the expert what he thinks of them.

In general, Hinze delights in the citation of opinions, and would hardly remark that the sun shone, without an air of respectful appeal or fervid adhesion. The "Iliad," one sees, would impress him little, if it were not for what Mr. Fugleman has lately said about it; and if you mention an image or sentiment in Chaucer, he seems not to heed the bearing of your reference, but immediately tells you that Mr. Hautboy, too, regards Chaucer as a poet of the first order, and he is delighted to find that two such judges, as you and Hautboy, are at one.

What is the reason of all this subdued ecstasy, moving about, hat in hand, with well-dressed hair, and attitudes of unimpeachable correctness? Some persons, conscious of sagacity, decide at once that Hinze knows what he is about in flattering Tulpian, and has a carefully appraised end to serve, though they may not see it. They are misled by the common mistake of supposing that men's behaviour, whether habitual or occasional, is chiefly determined by a distinctly conceived motive, a definite object to be gained or a definite evil to be avoided. The truth is

that, the primitive wants of nature once tolerably satisfied, the majority of mankind, even in a civilized life full of solicitations, are with difficulty aroused to the distinct conception of an object toward which they will direct their actions with careful adaptation; and it is yet rarer to find one who can persist in the systematic pursuit of such an end. Few lives are shaped, few characters formed, by the contemplation of definite consequences seen from a distance, and made the goal of continuous effort or the beacon of a constantly avoided danger. Such control by foresight, such vivid picturing and practical logic, are the distinction of exceptionally strong natures; but society is chiefly made up of human beings whose daily acts are all performed either in unreflecting obedience to custom and routine, or from immediate promptings of thought or feeling to execute an immediate purpose. They pay their poor-rates, give their vote in affairs political or parochial, wear a certain amount of starch, hinder boys from tormenting the helpless, and spend money on tedious observances called pleasures, without mentally adjusting these practices to their own well-understood interest, or to the general, ultimate welfare of the human race; and when they fall into ungraceful compliment, excessive smiling, or other luckless efforts of complaisant behaviour, these are but the tricks or habits gradually formed under the successive promptings of a wish to be agreeable, stimulated day by day without any widening resources for gratifying the wish. It does not in the least follow that they are seeking by studied hypocrisy to get

something for themselves. And so with Hinze's deferential bearing, complimentary parentheses, and worshipful tones, which seem to some like the overacting of a part in a comedy. He expects no appointment or other appreciable gain through Tulpian's favour; he has no doubleness toward Felicia; there is no sneering or backbiting obverse to his ecstatic admiration. He is very well off in the world, and cherishes no unsatisfied ambition that could feed design and direct flattery. As you perceive, he has had the education and other advantages of a gentleman, without being conscious of marked result, such as a decided preference for any particular ideas or functions; his mind is furnished as hotels are, with everything for occasional and transient use. But one cannot be an Englishman and gentleman in general; it is in the nature of things that one must have an individuality, though it may be of an often repeated type. As Hinze in growing to maturity had grown into a particular form and expression of person, so he necessarily gathered a manner and frame of speech which made him additionally recognizable. His nature is not tuned to the pitch of a genuine direct admiration, only to an attitudinizing deference which does not fatigue itself with the formation of real judgments. All human achievement must be wrought down to this spoon-meat, this mixture of other persons' washy opinions and his own flux of reverence for what is third-hand, before Hinze can find a relish for it.

He has no more leading characteristic than the desire to stand well with those who are justly

distinguished; he has no base admirations; and you may know by his entire presentation of himself, from the management of his hat to the angle at which he keeps his right foot, that he aspires to correctness. Desiring to behave becomingly, and also to make a figure in dialogue, he is only like the bad artist, whose picture is a failure. We may pity these ill-gifted strivers, but not pretend that their works are pleasant to behold. A man is bound to know something of his own weight and muscular dexterity, and the puny athlete is called foolish before he is seen to be thrown. Hinze has not the stuff in him to be at once agreeably conversational and sincere, and he has got himself up to be at all events agreeably conversational. Notwithstanding this deliberateness of intention in his talk, he is unconscious of falsity; for he has not enough of deep and lasting impression to find a contrast or diversity between his words and his thoughts. He is not fairly to be called a hypocrite; but I have already confessed to the more exasperation at his make-believe reverence, because it has no deep hunger to excuse it.

ONLY TEMPER

WHAT is temper? Its primary meaning, the proportion and mode in which qualities are mingled, is much neglected in popular speech, yet even here the word often carries a reference to an habitual state or general tendency of the organism, in distinction from what are held to be specific virtues and vices. As people confess to bad memory without expecting to sink in mental reputation, so we hear a man declared to have a bad temper, and yet glorified as the possessor of every high quality. When he errs, or in any way commits himself, his temper is accused, not his character; and it is understood that, but for a brutal, bearish mood, he is kindness itself. If he kicks small animals, swears violently at a servant who mistakes orders, or is grossly rude to his wife, it is remarked apologetically that these things mean nothing — they are all temper.

Certainly there is a limit to this form of apology, and the forgery of a bill, or the ordering of goods without any prospect of paying for them, has never been set down to an unfortunate habit of sulkiness or of irascibility. But, on the whole, there is a peculiar exercise of indulgence toward the manifestations of bad temper, which tends to encourage them, so that we are in danger of having among us a number of virtuous persons who conduct themselves detestably, just as we have hysterical patients who, with sound organs,

are apparently labouring under many sorts of organic disease. Let it be admitted, however, that a man may be "a good fellow" and yet have a bad temper, — so bad that we recognize his merits with reluctance, and are inclined to resent his occasionally amiable behaviour as an unfair demand on our admiration.

Touchwood is that kind of good fellow. He is by turns insolent, quarrelsome, repulsively haughty to innocent people who approach him with respect, neglectful of his friends, angry in face of legitimate demands, procrastinating in the fulfilment of such demands, prompted to rude words and harsh looks by a moody disgust with his fellow-men in general — and yet, as everybody will assure you, the soul of honour, a steadfast friend, a defender of the oppressed, an affectionate-hearted creature. Pity that, after a certain experience of his moods, his intimacy becomes insupportable! A man who uses his balmorals to tread on your toes with much frequency, and an unmistakable emphasis, may prove a fast friend in adversity; but meanwhile your adversity has not arrived, and your toes are tender. The daily sneer or growl at your remarks is not to be made amends for by a possible eulogy, or defence of your understanding against depreciators who may not present themselves, and on an occasion which may never arise. I cannot submit to a chronic state of blue and green bruise as a form of insurance against an accident.

Touchwood's bad temper is of the contradicting, pugnacious sort. He is the honourable gentleman in opposition, whatever proposal or

proposition may be broached; and when others join him, he secretly damns their superfluous agreement, quickly discovering that his way of stating the case is not exactly theirs. An invitation, or any sign of expectation, throws him into an attitude of refusal. Ask his concurrence in a benevolent measure; he will not decline to give it, because he has a real sympathy with good aims, but he complies resentfully; though where he is let alone, he will do much more than any one would have thought of asking for. No man would shrink with greater sensitiveness from the imputation of not paying his debts; yet when a bill is sent in with any promptitude, he is inclined to make the tradesman wait for the money he is in such a hurry to get. One sees that this antagonistic temper must be much relieved by finding a particular object, and that its worst moments must be those where the mood is that of vague resistance, there being nothing specific to oppose. Touchwood is never so little engaging as when he comes down to breakfast with a cloud on his brow, after parting from you the night before with an affectionate effusiveness, at the end of a confidential conversation, which has assured you of mutual understanding. Impossible that you can have committed any offence! If mice have disturbed him, that is not your fault; but, nevertheless, your cheerful greeting had better not convey any reference to the weather; else it will be met by a sneer which, taking you unawares, may give you a crushing sense that you make a poor figure with your cheerfulness, which was not asked for. Some daring person perhaps introduces another topic, and uses the

delicate flattery of appealing to Touchwood for his opinion, the topic being included in his favourite studies. An indistinct muttering, with a look at the carving-knife, in reply, teaches that daring person how ill he has chosen a market for his deference. If Touchwood's behaviour affects you very closely, you had better break your leg in the course of the day: his bad temper will then vanish at once; he will take a painful journey on your behalf; he will sit up with you night after night; he will do all the work of your department, so as to save you from any loss in consequence of your accident; he will be even uniformly tender to you till you are well on your legs again, when he will some fine morning insult you without provocation, and make you wish that his generous goodness to you had not closed your lips against retort.

It is not always necessary that a friend should break his leg for Touchwood to feel compunction, and endeavour to make amends for his bearishness or insolence. He becomes spontaneously conscious that he has misbehaved, and he is not only ashamed of himself, but has the better prompting to try and heal any wound he has inflicted. Unhappily, the habit of being offensive "without meaning it" leads usually to a way of making amends which the injured person cannot but regard as a being amiable without meaning it. The kindnesses, the complimentary indications or assurances, are apt to appear in the light of a penance adjusted to the foregoing lapses, and, by the very contrast they offer, call up a keener memory of the wrong they atone for. They are not a spontaneous prompting of

good-will, but an elaborate compensation. And, in fact, Dion's atoning friendliness has a ring of artificiality. Because he formerly disguised his good feeling toward you, he now expresses more than he quite feels. It is in vain. Having made you extremely uncomfortable last week, he has absolutely diminished his power of making you happy to-day. He struggles against the result by excessive effort; but he has taught you to observe his fitfulness, rather than to be warmed by his episodic show of regard.

I suspect that many persons who have an uncertain, incalculable temper flatter themselves that it enhances their fascination; but perhaps they are under the prior mistake of exaggerating the charm which they suppose to be thus strengthened; in any case, they will do well not to trust in the attractions of caprice and moodiness for a long continuance or for close intercourse. A pretty woman may fan the flame of distant adorers by harassing them; but if she lets one of them make her his wife, the point of view from which he will look at her poutings and tossings, and mysterious inability to be pleased, will be seriously altered. And if slavery to a pretty woman, which seems among the least conditional forms of abject service, will not bear too great a strain from her bad temper, even though her beauty remain the same, it is clear that a man whose claims lie in his high character, or high performances, had need impress us very constantly with his peculiar value and indispensableness, if he is to test our patience by an uncertainty of temper which leaves us absolutely without grounds for guessing how he

will receive our persons or humbly advanced opinions, or what line he will take on any but the most momentous occasions.

For it is among the repulsive effects of this bad temper, which is supposed to be compatible with shining virtues, that it is apt to determine a man's sudden adhesion to an opinion, whether on a personal or impersonal matter, without leaving him time to consider his grounds. The adhesion is sudden and momentary, but it either forms a precedent for his line of thought and action, or it is presently seen to have been inconsistent with his true mind. This determination of partisanship by temper has its worst effects in the career of the public man, who is always in danger of getting so enthralled by his own words that he looks into facts and questions, not to get rectifying knowledge, but to get evidence that will justify his actual attitude, which was assumed under an impulse dependent on something else than knowledge. There has been plenty of insistence on the evil of swearing by the words of a master, and having the judgment uniformly controlled by a "He said it;" but a much worse woe to befall a man is to have every judgment controlled by an "I said it" — to make a divinity of his own short-sightedness or passion-led aberration, and explain the world in its honour. There is hardly a more pitiable degradation than this, for a man of high gifts. Hence I cannot join with those who wish that Touchwood, being young enough to enter on public life, should get elected for Parliament, and use his excellent abilities to serve his country in that conspicuous manner. For hitherto, in

the less momentous incidents of private life, his capricious temper has only produced the minor evil of inconsistency, and he is even greatly at ease in contradicting himself, provided he can contradict you, and disappoint any smiling expectation you may have shown that the impressions you are uttering are likely to meet with his sympathy, considering that the day before he himself gave you the example which your mind is following. He is at least free from those fetters of self-justification which are the curse of parliamentary speaking; and what I rather desire for him is that he should produce the great book which he is generally pronounced capable of writing, and put his best self imperturbably on record for the advantage of society; because I should then have steady ground for bearing with his diurnal incalculableness, and could fix my gratitude as by strong staple to that unvarying monumental service. Unhappily, Touchwood's great powers have been only so far manifested as to be believed in, not demonstrated. Everybody rates them highly, and thinks that whatever he chose to do would be done in a firstrate manner. Is it his love of disappointing complacent expectancy, which has gone so far as to keep up this lamentable negation, and made him resolve not to write the comprehensive work which he would have written if nobody had expected it of him?

One can see that if Touchwood were to become a public man, and take to frequent speaking on platforms or from his seat in the House, it would hardly be possible for him to maintain much integrity of opinion, or to avoid courses of

partisanship which a healthy public sentiment would stamp with discredit. Say that he were endowed with the purest honesty, it would inevitably be dragged captive by this mysterious, Protean, bad temper. There would be the fatal public necessity of justifying oratorical temper, which had got on its legs in its bitter mood and made insulting imputations, or of keeping up some decent show of consistency with opinions vented out of temper's contradictoriness. And words would have to be followed up by acts of adhesion.

Certainly, if a bad-tempered man can be admirably virtuous, he must be so under extreme difficulties. I doubt the possibility that a high order of character can coexist with a temper like Touchwood's. For it is of the nature of such temper to interrupt the formation of healthy mental habits, which depend on a growing harmony between perception, conviction, and impulse. There may be good feelings, good deeds, — for a human nature may pack endless varieties and blessed inconsistencies in its windings, — but it is essential to what is worthy to be called high character, that it may be safely calculated on, and that its qualities shall have taken the form of principles or laws, habitually, if not perfectly obeyed.

If a man frequently passes unjust judgments, takes up false attitudes, intermits his acts of kindness with rude behaviour or cruel words, and falls into the consequent vulgar error of supposing that he can make amends by laboured agreeableness, I cannot consider such courses any the less ugly because they are ascribed to

"temper." Especially I object to the assumption, that his having a fundamentally good disposition is either an apology or a compensation for his bad behaviour. If his temper yesterday made him lash the horses, upset the curricle, and cause a breakage in my rib, I feel it no compensation that to-day he vows he will drive me anywhere, in the gentlest manner, any day, as long as he lives. Yesterday was what it was, — my rib is paining me; it is not a main object of my life to be driven by Touchwood, and I have no confidence in his life-long gentleness. The utmost form of placability I am capable of is to try and remember his better deeds already performed, and, mindful of my own offence, to bear him no malice. But I cannot accept his amends.

If the bad-tempered man wants to apologize, he had need to do it on a large public scale, — make some beneficent discovery, produce some stimulating work of genius, invent some powerful process, — prove himself such a good to contemporary multitudes and future generations as to make the discomfort he causes his friends and acquaintances a vanishing quality, a trifle even in their own estimate.

A POLITICAL MOLECULE

THE most arrant denier must admit that a man often furthers larger ends than he is conscious of, and that while he is transacting his particular affairs with the narrow pertinacity of a respectable ant, he subserves an economy larger than any purpose of his own. Society is happily not dependent for the growth of fellowship on the small minority already endowed with comprehensive sympathy. Any molecule of the body politic, working toward his own interest in an orderly way, gets his understanding more or less penetrated with the fact that his interest is included in that of a large number. I have watched several political molecules being educated in this way, by the nature of things, into a faint feeling of fraternity. But at this moment I am thinking of Spike, an elector who voted on the side of Progress, though he was not inwardly attached to it under that name. For abstractions are deities having many specific names, local habitations, and forms of activity, and so get a multitude of devout servants, who care no more for them under their highest titles than the celebrated person who, putting with forcible brevity a view of human motives now much insisted on, asked what Posterity had done for him that he should care for Posterity? To many minds, even among the ancients (thought by some to have been invariably poetical), the

goddess of wisdom was doubtless worshipped simply as the patroness of spinning and weaving. Now spinning and weaving, from a manufacturing, wholesale point of view, was the chief form under which Spike from early years had unconsciously been a devotee of Progress.

He was a political molecule of the most gentleman-like appearance, not less than six feet high, and showing the utmost nicety in the care of his person and equipment. His umbrella was especially remarkable for its neatness, though perhaps he swung it unduly in walking. His complexion was fresh, his eyes small, bright, and twinkling. He was seen to great advantage in a hat and great-coat — garments frequently fatal to the impressiveness of shorter figures; but when he was uncovered in the drawing-room, it was impossible not to observe that his head shelved off too rapidly from the eyebrows toward the crown, and that his length of limb seemed to have used up his mind so as to cause an air of abstraction from conversational topics. He appeared, indeed, to be preoccupied with a sense of his exquisite cleanliness, clapped his hands together and rubbed them, frequently straightened his back, and even opened his mouth and closed it again with a slight snap, apparently for no other purpose than the confirmation to himself of his own powers in that line. These are innocent exercises, but they are not such as give weight to a man's personality. Sometimes Spike's mind, emerging from its preoccupation, burst forth in a remark delivered with smiling zest — as, that he did like to see gravel-walks well rolled,

or that a lady should always wear the best jewelry, or that a bride was a most interesting object; but finding these ideas received rather coldly, he would relapse into abstraction, draw up his back, wrinkle his brows longitudinally, and seem to regard society, even including gravel-walks, jewelry, and brides, as essentially a poor affair. Indeed, his habit of mind was desponding, and he took melancholy views as to the possible extent of human pleasure and the value of existence; especially after he had made his fortune in the cotton manufacture, and had thus attained the chief object of his ambition — the object which had engaged his talent for order and persevering application — for his easy leisure caused him much *ennui*. He was abstemious, and had none of those temptations to sensual excess which fill up a man's time, first with indulgence, and then with the process of getting well from its effects. He had not, indeed, exhausted the sources of knowledge, but here again his notions of human pleasure were narrowed by his want of appetite; for, though he seemed rather surprised at the consideration that Alfred the Great was a Catholic, or that, apart from the Ten Commandments, any conception of moral conduct had occurred to mankind, he was not stimulated to further inquiries on these remote matters. Yet he aspired to what he regarded as intellectual society, willingly entertained beneficed clergymen, and bought the books he heard spoken of, arranging them carefully on the shelves of what he called his library, and occasionally sitting alone in the same room with them. But some minds

seem well glaced by nature against the admission of knowledge, and Spike's was one of them. It was not, however, entirely so with regard to politics. He had had a strong opinion about the Reform Bill, and saw clearly that the large trading-towns ought to send members. Portraits of the Reform heroes hung framed and glazed in his library; he prided himself on being a Liberal. In this last particular, as well as in not giving benefactions, and not making loans without interest, he showed unquestionable firmness. On the Repeal of the Corn Laws, again, he was thoroughly convinced. His mind was expansive toward foreign markets, and his imagination could see that the people from whom we took corn might be able to take the cotton goods which they had hitherto dispensed with. On his conduct in these political concerns, his wife, otherwise influential as a woman who belonged to a family with a title in it, and who had condescended in marrying him, could gain no hold; she had to blush a little at what was called her husband's "radicalism," — an epithet which was a very unfair impeachment of Spike, who never went to the root of anything. But he understood his own trading affairs, and in this way became a genuine, constant political element. If he had been born a little later he could have been accepted as an eligible member of Parliament, and if he had belonged to a high family he might have done for a member of the Government. Perhaps his indifference to "views" would have passed for administrative judiciousness, and he would have been so generally silent that he must often have been silent

in the right place. But this is empty speculation; there is no warrant for saying what Spike would have been and known, so as to have made a calculable political element, if he had not been educated by having to manage his trade. A small mind, trained to useful occupation for the satisfying of private need, becomes a representative of genuine class-needs. Spike objected to certain items of legislation, because they hampered his own trade, but his neighbour's trade was hampered by the same causes; and though he would have been simply selfish, in a question of light or water between himself and a fellow-townsman, his need for a change in legislation, being shared by all his neighbours in trade, ceased to be simply selfish, and raised him to a sense of common injury and common benefit. True, if the law could have been changed for the benefit of his particular business, leaving the cotton trade in general in a sorry condition while he prospered, Spike might not have thought that result intolerably unjust; but the nature of things did not allow of such a result being contemplated as possible; it allowed of an enlarged market for Spike, only through the enlargement of his neighbours' market, and the Possible is always the ultimate master of our efforts and desires. Spike was obliged to contemplate a general benefit, and thus became public-spirited in spite of himself. Or rather, the nature of things transmuted his active egoism into a demand for a public benefit.

Certainly, if Spike had been born a marquis he could not have had the same chance of being useful as a political element. But he might have

had the same appearance, have been equally null in conversation, sceptical as to the reality of pleasure, and destitute of historical knowledge, — perhaps even dimly disliking Jesuitism as a quality in Catholic minds, or regarding Bacon as the inventor of physical science. The depths of middle-aged gentlemen's ignorance will never be known, for want of public examinations in this branch.

THE WATCH-DOG OF KNOWLEDGE

MORDAX is an admirable man, ardent in intellectual work, public-spirited, affectionate, and able to find the right words in conveying ingenious ideas or elevated feeling. Pity that to all these graces he cannot add what would give them the utmost finish, — the occasional admission that he has been in the wrong, the occasional frank welcome of a new idea as something not before present to his mind! But no; Mordax's self-respect seems to be of that fiery quality which demands that none but the monarchs of thought shall have an advantage over him, and in the presence of contradiction, or the threat of having his notions corrected, he becomes astonishingly unscrupulous and cruel for so kindly and conscientious a man.

"You are fond of attributing those fine qualities to Mordax," said Acer, the other day, "but I have not much belief in virtues that are always requiring to be asserted, in spite of appearances against them. True fairness and good-will show themselves precisely where his are conspicuously absent — I mean in recognizing claims which the rest of the world are not likely to stand up for. It does not need much love of truth and justice in me to say that Aldebaran is a bright star, or Isaac Newton the greatest of discoverers; or much kindliness in me to want my notes to be

heard above the rest in a chorus of hallelujahs to one already crowned. It is my way to apply tests. Does the man who has the ear of the public use his advantage tenderly toward poor fellows who may be hindered of their due if he treats their pretensions with scorn? That is my test of his justice and benevolence."

My answer was, that his system of moral tests might be as delusive as what ignorant people take to be tests of intellect and learning. If the scholar or savant cannot answer their haphazard questions on the shortest notice, their belief in his capacity is shaken. But the better-informed have given up the Johnsonian theory of mind as a pair of legs able to walk east or west according to choice. Intellect is no longer taken to be a ready-made dose of ability to attain eminence (or mediocrity) in all departments; it is even admitted that application in one line of study or practice has often a laming effect in other directions, and that an intellectual quality or special facility which is a furtherance in one medium of effort is a drag in another. We have convinced ourselves by this time that a man may be a sage in celestial physics, and a poor creature in the purchase of seed-corn, or even in theorizing about the affections; that he may be a mere fumbler in physiology, and yet show a keen insight into human motives; that he may seem the "poor Poll" of the company in conversation, and yet write with some humorous vigor. It is not true that a man's intellectual power is, like the strength of a timber beam, to be measured by its weakest point.

Why should we any more apply that fallacious standard of what is called consistency to a man's moral nature; and argue against the existence of fine impulses or habits of feeling in relation to his actions generally, because those better movements are absent in a class of cases which act peculiarly on an irritable form of his egoism? The mistake might be corrected by our taking notice that the ungenerous words or acts which seem to us the most utterly incompatible with good dispositions in the offender, are those which offend ourselves. All other persons are able to draw a milder conclusion. Laniger, who has a temper but no talent for repartee, having been run down in a fierce way by Mordax, is inwardly persuaded that the highly lauded man is a wolf at heart; he is much tried by perceiving that his own friends seem to think no worse of the reckless assailant than they did before; and Corvus, who has lately been flattered by some kindness from Mordax, is unmindful enough of Laniger's feeling to dwell on this instance of good-nature with admiring gratitude. There is a fable that when the badger had been stung all over by bees, a bear consoled him by a rhapsodic account of how he himself had just breakfasted on their honey. The badger replied, peevishly, "The stings are in my flesh, and the sweetness is on your muzzle." The bear, it is said, was surprised at the badger's want of altruism.

But this difference of sensibility between Laniger and his friends only mirrors in a faint way the difference between his own point of view and that of the man who has injured him.

If those neutral, perhaps even affectionate persons, form no lively conception of what Laniger suffers, how should Mordax have any such sympathetic imagination to check him in what he persuades himself is a scourging administered by the qualified man to the unqualified? Depend upon it, his conscience, though active enough in some relations, has never given him a twinge because of his polemical rudeness and even brutality. He would go from the room where he has been tiring himself through the watches of the night, in lifting and turning a sick friend, and straightway write a reply or rejoinder in which he mercilessly pilloried a Laniger who had supposed that he could tell the world something else or more than had been sanctioned by the eminent Mordax — and, what was worse, had sometimes really done so. Does this nullify the genuineness of motive which made him tender to his suffering friend? Not at all. It only proves that his arrogant egoism, set on fire, sends up smoke and flame where just before there had been the dews of fellowship and pity. He is angry, and equips himself accordingly — with a penknife to give the offender a *comprachico* countenance, a mirror to show him the effect, and a pair of nailed boots to give him his dismissal. All this to teach him who the Romans really were, and to purge Inquiry of incompetent intrusion, so rendering an important service to mankind.

When a man is in a rage, and wants to hurt another in consequence, he can always regard himself as the civil arm of a spiritual power, and all the more easily because there is real

need to assert the righteous efficacy of indignation. I for my part feel with the Lanigers, and should object all the more to their or my being lacerated and dressed with salt, if the administrator of such torture alleged as a motive his care for truth and posterity, and got himself pictured with a halo in consequence. In transactions between fellow-men it is well to consider a little, in the first place, what is fair and kind toward the person immediately concerned, before we spit and roast him on behalf of the next century but one. Wide-reaching motives, blessed and glorious as they are, and of the highest sacramental virtue, have their dangers, like all else that touches the mixed life of the earth. They are archangels with awful brow and flaming sword, summoning and encouraging us to do the right and the divinely heroic, and we feel a beneficent tremor in their presence; but to learn what it is they thus summon us to do, we have to consider the mortals we are elbowing, who are of our own stature and our own appetites. I cannot feel sure how my voting will affect the condition of Central Asia in the coming ages, but I have good reason to believe that the future populations there will be none the worse off because I abstain from conjectural vilification of my opponents during the present parliamentary session, and I am very sure that I shall be less injurious to my contemporaries. On the whole, and in the vast majority of instances, the action by which we can do the best for future ages is of the sort which has a certain beneficence and grace for contemporaries. A sour father may

reform prisons, but considered in his sourness he does harm. The deed of Judas has been attributed to far-reaching views, and the wish to hasten his Master's declaration of himself as the Messiah. Perhaps — I will not maintain the contrary — Judas represented his motive in this way, and felt justified in his traitorous kiss; but my belief that he deserved, metaphorically speaking, to be where Dante saw him, at the bottom of the Malebolge, would not be the less strong because he was not convinced that his action was detestable. I refuse to accept a man, who has the stomach for such treachery, as a hero impatient for the redemption of mankind, and for the beginning of a reign when the kisses shall be those of peace and righteousness.

All this is by the way, to show that my apology for Mordax was not found on his persuasion of superiority in his own motives, but on the compatibility of unfair, equivocal, and even cruel actions with a nature which, apart from special temptations, is kindly and generous; and also to enforce the need of checks, from a fellow-feeling with those whom our acts immediately (not distantly) concern. Will any one be so hardy as to maintain that an otherwise worthy man cannot be vain and arrogant? I think most of us have some interest in arguing the contrary. And it is of the nature of vanity and arrogance, if unchecked, to become cruel and self-justifying. There are fierce beasts within; chain them, chain them, and let them learn to cower before the creature with wider reason. This is what one wishes for Mordax — that his heart and

brain should restrain the outleap of roar and talons.

As to his unwillingness to admit that an idea which he has not discovered is novel to him, one is surprised that quick intellect and shrewd observation do not early gather reasons for being ashamed of a mental trick which makes one among the comic parts of that various actor, Conceited Ignorance.

I have a sort of valet and factotum, an excellent, respectable servant, whose spelling is so unvitiated by non-phonetic superfluities that he writes *night* as *nit*. One day, looking over his accounts, I said to him jocosely: "You are in the latest fashion with your spelling, Pummel; most people spell 'night' with a *gh* between the *i* and the *t*, but the greatest scholars now spell it as you do." "So I suppose, sir," says Pummel; "I 've seen it with a *gh*, but I 've noways give in to that myself." You would never catch Pummel in an interjection of surprise. I have sometimes laid traps for his astonishment; but he has escaped them all, either by a respectful neutrality, as of one who would not appear to notice that his master had been taking too much wine, or else by that strong persuasion of his all-knowingness, which makes it simply impossible for him to feel himself newly informed. If I tell him that the world is spinning round and along like a top, and that he is spinning with it, he says, "Yes, I 've heard a deal of that in my time, sir," and lifts the horizontal lines of his brow a little higher, balancing his head from side to side as if it were too painfully full. Whether I tell him that they cook puppies in

China, that there are ducks with fur coats in Australia, or that in some parts of the world it is the pink of politeness to put your tongue out on introduction to a respectable stranger, Pummel replies, "So I suppose, sir," with an air of resignation to hearing my poor version of well-known things, such as elders use in listening to lively boys lately presented with an anecdote-book. His utmost concession is that what you state is what he would have supplied if you had given him *carte blanche* instead of your needless instruction, and in this sense his favourite answer is, "I should say."

"Pummel," I observed, a little irritated at not getting my coffee, "if you were to carry your kettle and spirits of wine up a mountain of a morning, your water would boil there sooner." "I should say, sir." Or, "There are boiling springs in Iceland. Better go to Iceland." "That 's what I 've been thinking, sir."

I have taken to asking him hard questions, and, as I expected, he never admits his own inability to answer them, without representing it as common to the human race. "What is the cause of the tides, Pummel?" "Well, sir, nobody rightly knows. Many gives their opinion, but if I was to give mine, it 'ud be different."

But while he is never surprised himself, he is constantly imagining situations of surprise for others. His own consciousness is that of one so thoroughly soaked in knowledge that further absorption is impossible; but his neighbours appear to him to be in the state of thirsty sponges, which it is a charity to besprinkle. His great interest in thinking of foreigners is that they

must be surprised at what they see in England, and especially at the beef. He is often occupied with the surprise Adam must have felt at the sight of the assembled animals — "for he was not like us, sir, used from a b'y to Wombwell's shows." He is fond of discoursing to the lad who acts as shoeblack and general subaltern, and I have overheard him saying to that small upstart, with some severity, "Now don't you pretend to know, because the more you pretend the more I see your ignirance" — a lucidity on his part which has confirmed my impression that the thoroughly self-satisfied person is the only one fully to appreciate the charm of humility in others.

Your diffident, self-suspecting mortal is not very angry that others should feel more comfortable about themselves, provided they are not otherwise offensive: he is rather like the chilly person, glad to sit next a warmer neighbour; or the timid, glad to have a courageous fellow-traveller. It cheers him to observe the store of small comforts that his fellow-creatures may find in their self-complacency, just as one is pleased to see poor old souls soothed by the tobacco and snuff for which one has neither nose nor stomach one's self.

But your arrogant man will not tolerate a presumption which he sees to be ill-founded. The service he regards society as most in need of, is to put down the conceit which is so particularly rife around him that he is inclined to believe it the growing characteristic of the present age. In the schools of Magna Græcia, or in the sixth century of our era, or even under Kublai

Khan, he finds a comparative freedom from that presumption by which his contemporaries are stirring his able gall. The way people will now flaunt notions which are not his, without appearing to mind that they are not his, strikes him as especially disgusting. It might seem surprising to us that one strongly convinced of his own value should prefer to exalt an age in which *he* did not flourish, if it were not for the reflection that the present age is the only one in which anybody has appeared to undervalue him.

A HALF-BREED

AN early, deep-seated love to which we become faithless has its unfailing Nemesis, if only in that division of soul which narrows all newer joys by the intrusion of regret and the established presentiment of change. I refer not merely to the love of a person, but to the love of ideas, practical beliefs, and social habits. And faithlessness here means not a gradual conversion, dependent on enlarged knowledge, but a yielding to seductive circumstance; not a conviction that the original choice was a mistake, but a subjection to incidents that flatter a growing desire. In this sort of love it is the forsaker who has the melancholy lot; for an abandoned belief may be more effectively vengeful than Dido. The child of a wandering tribe, caught young and trained to polite life, if he feels a hereditary yearning, can run away to the old wilds and get his nature into tune. But there is no such recovery possible to the man who remembers what he once believed, without being convinced that he was in error; who feels within himself unsatisfied stirrings toward old beloved habits, and intimacies from which he has far receded, without conscious justification or unwavering sense of superior attractiveness in the new. This involuntary renegade has his character hopelessly jangled and out of tune. He is like an organ with its stops in the lawless condition of obtruding themselves without method,

so that hearers are amazed by the most unexpected transitions — the trumpet breaking in on the flute, and the oboe confounding both.

Hence the lot of Mixtus affects me pathetically, notwithstanding that he spends his growing wealth with liberality and manifest enjoyment. To most observers he appears to be simply one of the fortunate and also sharp commercial men, who began with meaning to be rich, and have become what they meant to be — a man never taken to be well-born, but surprisingly better informed than the well-born usually are, and distinguished among ordinary commercial magnates by a personal kindness which prompts him not only to help the suffering in a material way through his wealth, but also by direct ministration of his own; yet with all this, diffusing, as it were, the odour of a man delightedly conscious of his wealth, as an equivalent for the other social distinctions of rank and intellect, which he can thus admire without envying. Hardly one among those superficial observers can suspect that he aims or has ever aimed at being a writer: still less can they imagine that his mind is often moved by strong currents of regret, and of the most unworldly sympathies, from the memories of a youthful time when his chosen associates were men and women whose only distinction was a religious, a philanthropic, or an intellectual enthusiasm; when the lady, on whose words his attention most hung, was a writer of minor religious literature; when he was a visitor and exhorter of the poor in the alleys of a great provincial town, and when he attended the lectures given especially to young

men by Mr. Apollos, the eloquent Congregational preacher, who had studied in Germany, and had liberal advanced views, then far beyond the ordinary teaching of his sect. At that time Mixtus thought himself a young man of socially reforming ideas, of religious principles and religious yearnings. It was within his prospects also to be rich, but he looked forward to a use of his riches chiefly for reforming and religious purposes. His opinions were of a strongly democratic stamp; except that even then, belonging to the class of employers, he was opposed to all demands in the employed that would restrict the expansiveness of trade. He was the most democratic in relation to the unreasonable privileges of the aristocracy and landed interest, and he had also a religious sense of brotherhood with the poor. Altogether he was a sincerely benevolent young man, interested in ideas, and renouncing personal ease for the sake of study, religious communion, and good works. If you had known him then, you would have expected him to marry a highly serious and perhaps literary woman, sharing his benevolent and religious habits, and likely to encourage his studies — a woman who, along with himself, would play a distinguished part in one of the most enlightened religious circles of a great provincial capital.

How is it that Mixtus finds himself in a London mansion, and in society totally unlike that which made the ideal of his younger years? And whom *did* he marry?

Why, he married Scintilla, who fascinated him, as she had fascinated others, by her pretti-

ness, her liveliness, and her music. It is a common enough case, that of a man being suddenly captivated by a woman nearly the opposite of his ideal; or, if not wholly captivated, at least effectively captured, by a combination of circumstances, along with an unwarily manifested inclination which might otherwise have been transient. Mixtus was captivated and then captured on the worldly side of his disposition, which had been always growing and flourishing side by side with his philanthropic and religious tastes. He had ability in business, and he had early meant to be rich; also, he was getting rich, and the taste for such success was naturally growing with the pleasure of rewarded exertion. It was during a business sojourn in London that he met Scintilla, who, though without fortune, associated with families of Greek merchants living in a style of splendour, and with artists patronized by such wealthy entertainers. Mixtus on this occasion became familiar with a world in which wealth seemed the key to a more brilliant sort of dominance than that of a religious patron in the provincial circles of X. Would it not be possible to unite the two kinds of sway? A man bent on the most useful ends might, *with a fortune large enough*, make morality magnificent, and recommend religious principle by showing it in combination with the best kind of house and the most liberal of tables; also with a wife whose graces, wit, and accomplishments gave a finish — sometimes lacking, even to establishments got up with that unhesitating worldliness to which high cost is a sufficient reason. Enough.

Mixtus married Scintilla. Now this lively

lady knew nothing of Non-conformists, except that they were unfashionable; she did not distinguish one conventicle from another; and Mr. Apollos, with his enlightened interpretations, seemed to her as heavy a bore, if not quite so ridiculous, as Mr. Johns could have been, with his solemn twang, at the Baptist chapel in the lowest suburbs, or as a local preacher among the Methodists. In general, people who appeared seriously to believe in any sort of doctrine, whether religious, social, or philosophical, seemed rather absurd to Scintilla. Ten to one these theoretic people pronounced oddly, had some reason or other for saying that the most agreeable things were wrong, wore objectionable clothes, and wanted you to subscribe to something. They were probably ignorant of art and music, did not understand badinage, and, in fact, could talk of nothing amusing. In Scintilla's eyes the majority of persons were ridiculous, and deplorably wanting in that keen perception of what was good taste with which she herself was blessed by nature and education; but the people understood to be religious, or otherwise theoretic, were the most ridiculous of all, without being proportionately amusing and invitable.

Did Mixtus not discover this view of Scintilla's before their marriage? Or did he allow her to remain in ignorance of habits and opinions which had made half the occupation of his youth?

When a man is inclined to marry a particular woman, and has made any committal of himself, this woman's opinions, however different from

his own, are readily regarded as part of her pretty ways, especially if they are merely negative; as, for example, that she does not insist on the Trinity, or on the rightfulness or expediency of Church rates, but simply regards her lover's troubling himself in disputation on these heads as stuff and nonsense. The man feels his own superior strength, and is sure that marriage will make no difference to him on the subjects about which he is in earnest. And to laugh at men's affairs is a woman's privilege, tending to enliven the domestic hearth. If Scintilla had no liking for the best sort of Non-conformity, she was without any troublesome bias toward Episcopacy, Anglicanism, and early sacraments, and was quite contented not to go to church.

As to Scintilla's acquaintance with her lover's tastes on these subjects, she was equally convinced on her side that a husband's queer ways, while he was a bachelor, would be easily laughed out of him when he had married an adroit woman. Mixtus, she felt, was an excellent creature, quite likable, who was getting rich; and Scintilla meant to have all the advantages of a rich man's wife. She was not in the least a wicked woman; she was simply a pretty animal of the ape kind, with an aptitude for certain accomplishments, which education had made the most of.

But we have seen what has been the result to poor Mixtus. He has become richer even than he dreamed of being, has a little palace in London, and entertains with splendour the half-aristocratic, professional, and artistic society which he is proud to think select. This society

regards him as a clever fellow in his particular branch, seeing that he has become a considerable capitalist, and as a man desirable to have on the list of one's acquaintance. But from every other point of view Mixtus finds himself personally submerged: what he happens to think is not felt by his esteemed guests to be of any consequence; and what he used to think, with the ardour of conviction, he now hardly ever expresses. He is transplanted, and the sap within him has long been diverted into other than the old lines of vigorous growth. How could he speak to the artist Crespi, or to Sir Hong Kong Bantam, about the enlarged doctrine of Mr. Apollos? How could he mention to them his former efforts toward evangelizing the inhabitants of the X. alleys? And his references to his historical and geographical studies, toward a survey of possible markets for English products, are received with an air of ironical suspicion by many of his political friends, who take his pretension to give advice concerning the Amazon, the Euphrates, and the Niger, as equivalent to the currier's wide views on the applicability of leather. He can only make a figure through his genial hospitality. It is in vain that he buys the best pictures and statues of the best artists. Nobody will call him a judge in art. If his pictures and statues are well chosen, it is generally thought that Scintilla told him what to buy; and yet Scintilla, in other connections, is spoken of as having only a superficial and often questionable taste. Mixtus, it is decided, is a good fellow, not ignorant, no — really having a good deal of knowledge as well as sense, but not easy to

classify otherwise than as a rich man. He has, consequently, become a little uncertain as to his own point of view; and in his most unreserved moments of friendly intercourse, even when speaking to listeners whom he thinks likely to sympathize with the earlier part of his career, he presents himself in all his various aspects, and feels himself in turn what he has been, what he is, and what others take him to be (for this last status is what we must all more or less accept). He will recover with some glow of enthusiasm the vision of his old associates, the particular limit he was once accustomed to trace of freedom in religious speculation, and his old ideal of a worthy life; but he will presently pass to the argument that money is the only means by which you can get what is best worth having in the world, and will arrive at the exclamation, "Give me money!" with the tone and gesture of a man who both feels and knows. Then if one of his audience, not having money, remarks that a man may have made up his mind to do without money, because he prefers something else, Mixtus is with him immediately, cordially concurring in the supreme value of mind and genius, which indeed make his own chief delight, in that he is able to entertain the admirable possessors of these attributes at his own table though not himself reckoned among them. Yet he will proceed to observe there was a time when he sacrificed his sleep to study; and even now, amidst the press of business, he from time to time thinks of taking up the manuscripts which he hopes some day to complete, and is always increasing his collection of valuable works bear-

ing on his favourite topics. And it is true that he has read much in certain directions, and can remember what he has read, he knows the history and theories of colonization, and the social condition of countries that do not at present consume a sufficiently large share of our products and manufactures. He continues his early habit of regarding the spread of Christianity as a great result of our commercial intercourse with black, brown, and yellow populations; but this is an idea not spoken of in the sort of fashionable society that Scintilla collects round her husband's table; and Mixtus now philosophically reflects that the cause must come before the effect, and that the thing to be directly striven for is the commercial intercourse — not excluding a little war, if that also should prove needful as a pioneer of Christianity. He has long been wont to feel bashful about his former religion, as if it were an old attachment, having consequences which he did not abandon but kept in decent privacy, his avowed objects and actual position being incompatible with their public acknowledgment.

There is the same kind of fluctuation in his aspect toward social questions and duties. He has not lost the kindness that used to make him a benefactor and succourer of the needy, and he is still liberal in helping forward the clever and industrious; but in his active superintendence of commercial undertakings he has contracted more and more of the bitterness which capitalists and employers often feel to be a reasonable mood toward obstructive proletaries. Hence many who have occasionally met him

when trade questions were being discussed, conclude him to be indistinguishable from the ordinary run of moneyed and money-getting men. Indeed, hardly any of his acquaintances know what Mixtus really is, considered as a whole — nor does Mixtus himself know it.

DEBASING THE MORAL CURRENCY

"IL ne faut pas mettre un ridicule où il n'y en a point: c'est se gâter le goût, c'est corrompre son jugement et celui des autres. Mais le ridicule qui est quelque part, il faut l'y voir, l'en tirer avec grâce et d'une manière qui plaise et qui instruise."

I am fond of quoting this passage from La Bruyère, because the subject is one where I like to show a Frenchman on my side, to save my sentiments from being set down to my peculiar dulness and deficient sense of the ludicrous; and also that they may profit by that enhancement of ideas when presented in a foreign tongue, that glamour of unfamiliarity conferring a dignity on the foreign names of very common things, of which even a philosopher like Dugald Stewart confesses the influence. I remember hearing a fervid woman attempt to recite in English the narrative of a begging Frenchman, who described the violent death of his father in the July days. The narrative had impressed her, through the mists of her flushed anxiety to understand it, as something quite grandly pathetic; but finding the facts turn out meagre, and her audience cold, she broke off, saying, "It sounded so much finer in French — *J'ai vu le sang de mon père* and so on, — I wish I could repeat it in French." This was a pardonable illusion in an old-fashioned lady, who had

not received the polyglot education of the present day; but I observe that even now much nonsense and bad taste win admiring acceptance solely by virtue of the French language, and one may fairly desire that what seems just discrimination should profit by the fashionable prejudice in favour of La Bruyère's idiom. But I wish he had added that the habit of dragging the ludicrous into topics where the chief interest is of a different or even opposite kind, is a sign not of endowment but of deficiency. The art of spoiling is within reach of the dullest faculty: the coarsest clown, with a hammer in his hand, might chip the nose off every statue and bust in the Vatican, and stand grinning at the effect of his work. Because wit is an exquisite product of high powers, we are not therefore forced to admit the sadly confused inference of the monotonous jester, that he is establishing his superiority over every less facetious person, and over every topic on which he is ignorant or insensible, by being uneasy until he has distorted it in the small cracked mirror which he carries about with him as a joking apparatus. Some high authority is needed to give many worthy and timid persons the freedom of muscular repose, under the growing demand on them to laugh when they have no other reason than the peril of being taken for dullards; still more, to inspire them with the courage to say that they object to the theatrical spoiling, for themselves and their children, of all affecting themes, all the grander deeds and aims of men, by burlesque associations, adapted to the taste of rich fishmongers in the stalls and their assistants in

the gallery. The English people in the present generation are falsely reputed to know Shakspeare (as by some innocent persons the Florentine mule-drivers are believed to have known the "Divina Commedia," not, perhaps, excluding all the subtle discourses in the *Purgatorio* and *Paradiso*); but there seems a clear prospect that in the coming generation he will be known to them through burlesques, and that his plays will find a new life as pantomimes. A bottle-nosed Lear will come on with a monstrous corpulence, from which he will frantically dance himself free during the midnight storm; Rosalind and Celia will join in a grotesque ballet with shepherds and shepherdesses; Ophelia, in fleshings and a voluminous brevity of grenadine, will dance through the mad scene, finishing with the famous "attitude of the scissors" in the arms of Laertes; and all the speeches in "Hamlet" will be so ingeniously parodied that the originals will be reduced to a mere *memoria technica* of the improver's puns — premonitory signs of a hideous millennium, in which the lion will have to lie down with the lascivious monkeys, whom (if we may trust Pliny) his soul naturally abhors.

I have been amazed to find that some artists, whose own works have the ideal stamp, are quite insensible to the damaging tendency of the burlesquing spirit which ranges to and fro, and up and down, on the earth, seeing no reason (except a precarious censorship) why it should not appropriate every sacred, heroic, and pathetic theme which serves to make up the treasure of human admiration, hope, and love. One would

have thought that their own half-despairing efforts to invest in worthy outward shape the vague inward impressions of sublimity, and the consciousness of an implicit ideal in the commonest scenes, might have made them susceptible of some disgust or alarm at a species of burlesque which is likely to render their compositions no better than a dissolving view, where every noble form is seen melting into its preposterous caricature. It used to be imagined of the unhappy mediæval Jews that they parodied Calvary by crucifying dogs; if they had been guilty, they would at least have had the excuse of the hatred and rage begotten by persecution. Are we on the way to a parody which shall have no other excuse than the reckless search after fodder for degraded appetites — after the pay to be earned by pasturing Circe's herd where they may defile every monument of that growing life which should have kept them human?

The world seems to me well supplied with what is genuinely ridiculous; wit and humour may play as harmlessly or beneficently round the changing facets of egoism, absurdity, and vice, as the sunshine over the rippling sea or the dewy meadows. Why should we make our delicious sense of the ludicrous — with its invigorating shocks of laughter, and its irrepressible smiles, which are the outglow of an inward radiation as gentle and cheering as the warmth of morning — flourish like a brigand on the robbery of our mental wealth? or let it take its exercise as a madman might, if allowed a free nightly promenade, by drawing the populace

with bonfires which leave some venerable structure a blackened ruin, or send a scorching smoke across the portraits of the past, at which we once looked with a loving recognition of fellowship, and disfigure them into butts of mockery? — nay, worse, use it to degrade the healthy appetites and affections of our nature, as they are seen to be degraded in insane patients, whose system, all out of joint, finds matter for screaming laughter in mere topsy-turvy, makes every passion preposterous or obscene, and turns the hard-won order of life into a second chaos, hideous enough to make one wail that the first was ever thrilled with light?

This is what I call debasing the moral currency: lowering the value of every inspiring fact and tradition, so that it will command less and less of the spiritual products, the generous motives, which sustain the charm and elevation of our social existence, — the something besides bread by which man saves his soul alive. The bread-winner of the family may demand more and more coppery shillings or assignats or greenbacks for his day's work, and so get the needful quantum of food; but let that moral currency be emptied of its value, let a greedy buffoonery debase all historic beauty, majesty, and pathos, and the more you heap up the desecrated symbols, the greater will be the lack of the ennobling emotions which subdue the tyranny of suffering, and make ambition one with social virtue.

And yet, it seems, parents will put into the hands of their children ridiculous parodies (perhaps with more ridiculous illustrations) of the poems which stirred their own tenderness or filial

piety, and carry them to make their first acquaintance with great men, great works, or solemn crises, through the medium of some miscellaneous burlesque, which, with its idiotic puns and farcical attitudes, will remain among their primary associations, and reduce them, throughout their time of studious preparation for life, to the moral imbecility of an inward giggle at what might have stimulated their high emulation, or fed the fountains of compassion, trust, and constancy. One wonders where these parents have deposited that stock of morally educating stimuli which is to be independent of poetic tradition, and to subsist, in spite of the finest images being degraded, and the finest works of genius being poisoned as with some befooling drug.

Will fine wit, will exquisite humour, prosper the more through this turning of all things indiscriminately into food for a gluttonous laughter, an idle craving, without sense of flavours? On the contrary. That delightful power which La Bruyère points to — "le ridicule qui est quelque part, il faut l'y voir, l'en tirer avec grâce et d'une manière qui plaise et qui instruise" — depends on a discrimination only compatible with the varied sensibilities which give sympathetic insight, and with the justice of perception which is another name for grave knowledge. Such a result is no more to be expected from faculties on the strain to find some small hook by which they may attach the lowest incongruity to the most momentous subject, than it is to be expected of a sharper, watching for gulls in a great political assemblage, that he will notice

the blundering logic of partisan speakers, or season his observation with the salt of historical parallels. But after all our psychological teaching, and in the midst of our zeal for education, we are still, most of us, at the stage of believing that mental powers and habits have somehow, not perhaps in the general statement but in any particular case, a kind of spiritual glaze against conditions which we are continually applying to them. We soak our children in habits of contempt and exultant gibing, and yet are confident that, as Clarissa one day said to me, "We can always teach them to be reverent in the right place, you know." And doubtless if she were to take her boys to see a burlesque Socrates, with swollen legs, dying in the utterance of cockney puns, and were to hang up a sketch of this comic scene among their bedroom prints, she would think this preparation not at all to the prejudice of their emotions on hearing their tutor read that narrative of the "Apology," which has been consecrated by the reverent gratitude of ages. This is the impoverishment that threatens our posterity: a new Famine, a meagre fiend, with lewd grin and clumsy hoof, is breathing a moral mildew over the harvest of our human sentiments. These are the most delicate elements of our too easily perishable civilization. And here again I like to quote a French testimony. Sainte-Beuve, referring to a time of insurrectionary disturbance, says: "Rien de plus prompt à baisser que la civilisation dans les crises comme celle-ci; on perd en trois semaines le résultat de plusieurs siècles. La civilisation, la *vie,* est une chose apprise et inventée, qu'on le sache bien: '*Inventas*

aut qui vitam excoluere per artes.' Les hommes après quelques années de paix oublient trop cette vérité: ils arrivent à croire que la *culture* est chose innée, qu'elle est la même chose que la *nature*. La sauvagerie est toujours là à deux pas, et, dès qu'on lâche pied, elle recommence." We have been severely enough taught (if we were willing to learn) that our civilization, considered as a splendid material fabric, is helplessly in peril without the spiritual police of sentiments or ideal feelings. And it is this invisible police which we had need, as a community, strive to maintain in efficient force. How if a dangerous "Swing" were sometimes disguised in a versatile entertainer, devoted to the amusement of mixed audiences? And I confess that sometimes when I see a certain style of a young lady, who checks our tender admiration with rouge and henna and all the blazonry of an extravagant expenditure, with slang and bold *brusquerie* intended to signify her emancipated view of things, and the cynical mockery which she mistakes for penetration, I am sorely tempted to hiss out "*Petroleuse!*" It is a small matter to have our palaces set aflame, compared with the misery of having our sense of a noble womanhood, which is the inspiration of a purifying shame, the promise of life-penetrating affection, stained and blotted out by images of repulsiveness. These things come not of higher education but of dull ignorance, fostered into pertness by the greedy vulgarity which reverses Peter's visionary lesson, and learns to call all things common and unclean. It comes of debasing the moral currency.

The Tirynthians, according to an ancient story reported by Athenæus, becoming conscious that their trick of laughter at everything and nothing was making them unfit for the conduct of serious affairs, appealed to the Delphic oracle for some means of cure. The god prescribed a peculiar form of sacrifice, which would be effective if they could carry it through without laughing. They did their best; but the flimsy joke of a boy upset their unaccustomed gravity, and in this way the oracle taught them that even the gods could not prescribe a quick cure for a long vitiation, or give power and dignity to a people who, in a crisis of the public well-being, were at the mercy of a poor jest.

THE WASP CREDITED WITH THE HONEY-COMB

NO man, I imagine, would object more strongly than Euphorion to communistic principles in relation to material property, but with regard to property in ideas he entertains such principles willingly, and is disposed to treat the distinction between Mine and Thine in original authorship as egoistic, narrowing, and low. I have known him, indeed, insist, at some expense of erudition, on the prior right of an ancient, a mediæval, or an eighteenth-century writer to be credited with a view or statement lately advanced with some show of originality; and this championship seems to imply a nicety of conscience toward the dead. He is evidently unwilling that his neighbours should get more credit than is due to them, and in this way he appears to recognize a certain proprietorship even in spiritual production. But perhaps it is no real inconsistency that, with regard to many instances of modern origination, it is his habit to talk with a Gallic largeness and refer to the universe: he expatiates on the diffusive nature of intellectual products, free and all-embracing as the liberal air; on the infinitesimal smallness of individual origination compared with the massive inheritance of thought on which every new generation enters; on that growing preparation for every epoch through which certain ideas or modes of view are said to be in the

air, and, still more metaphorically speaking, to be inevitably absorbed, so that every one may be excused for not knowing how he got them. Above all, he insists on the proper subordination of the irritable self, the mere vehicle of an idea or combination which, being produced by the sum total of the human race, must belong to that multiple entity, from the accomplished lecturer or popularizer who transmits it, to the remotest generation of Fuegians or Hottentots, however indifferent these may be to the superiority of their right above that of the eminently perishable dyspeptic author.

One may admit that such considerations carry a profound truth, to be even religiously contemplated, and yet object all the more to the mode in which Euphorion seems to apply them. I protest against the use of these majestic conceptions to do the dirty work of unscrupulosity, and justify the non-payment of conscious debts, which cannot be defined or enforced by the law; especially since it is observable that the large views as to intellectual property, which can apparently reconcile an able person to the use of lately borrowed ideas as if they were his own, when this spoliation is favoured by the public darkness, never hinder him from joining in the zealous tribute of recognition and applause to those warriors of truth whose triumphal arches are seen in the public ways, those conquerors whose battles and "annexations" even the carpenters and bricklayers know by name. Surely the acknowledgment of a mental debt which will not be immediately detected, and may never be asserted, is a case to which the traditional

susceptibility to "debts of honour" would be suitably transferred. There is no massive public opinion that can be expected to tell on these relations of thinkers and investigators, relations to be thoroughly understood and felt only by those who are interested in the life of ideas and acquainted with their history. To lay false claim to an invention or discovery which has an immediate market value; to vamp up a professedly new book of reference by stealing from the pages of one already produced at the cost of much labour and material; to copy somebody else's poem and send the manuscript to a magazine, or hand it about among friends as an original "effusion;" to deliver an elegant extract from a known writer as a piece of improvised eloquence, — these are the limits within which the dishonest pretence of originality is likely to get hissed or hooted, and bring more or less shame on the culprit. It is not necessary to understand the merit of a performance, or even to spell with any comfortable confidence, in order to perceive at once that such pretences are not respectable. But the difference between these vulgar frauds — these devices of ridiculous jays, whose ill-secured plumes are seen falling off them as they run — and the quiet appropriation of other people's philosophic or scientific ideas, can hardly be held to lie in their moral quality, unless we take impunity as our criterion. The pitiable jays had no presumption in their favour, and foolishly fronted an alert incredulity; but Euphorion, the accomplished theorist, has an audience who expect much of him, and take it as the most natural thing in the world that every

unusual view which he presents anonymously should be due solely to his ingenuity. His borrowings are no incongruous feathers, awkwardly stuck on; they have an appropriateness which makes them seem an answer to anticipation, like the return phrases of a melody. Certainly one cannot help the ignorant conclusions of polite society; and there are, perhaps, fashionable persons who, if a speaker has occasion to explain what the occiput is, will consider that he has lately discovered that curiously named portion of the animal frame. One cannot give a genealogical introduction to every long-stored item of fact or conjecture that may happen to be a revelation for the large class of persons who are understood to judge soundly on a small basis of knowledge; but Euphorion would be very sorry to have it supposed that he is unacquainted with the history of ideas, and sometimes carries even into minutiæ the evidence of his exact registration of names in connection with quotable phrases or suggestions. I can therefore only explain the apparent infirmity of his memory in cases of larger "conveyance" by supposing that he is accustomed, by the very association of largeness, to range them at once under those grand laws of the universe in the light of which Mine and Thine disappear and are resolved into Everybody's or Nobody's; and one man's particular obligations to another melt untraceably into the obligations of the earth to the solar system in general.

Euphorion himself, if a particular omission of acknowledgment were brought home to him, would probably take a narrower ground of ex-

planation. It was a lapse of memory; or it did not occur to him as necessary in this case to mention a name, the source being well known; or (since this seems usually to act as a strong reason for mention) he rather abstained from adducing the name because it might injure the excellent matter advanced, just as an obscure trade-mark casts discredit on a good commodity, and even on the retailer who has furnished himself from a quarter not likely to be esteemed firstrate. No doubt this last is a genuine and frequent reason for the non-acknowledgment of indebtedness to what one may call impersonal as well as personal sources; even an American editor of school classics, whose own English could not pass for more than a syntactical shoddy of the cheapest sort, felt it unfavourable to his reputation for sound learning that he should be obliged to the " Penny Cyclopædia," and disguised his references to it under contractions in which *Us. Knowl.* took the place of the low word *Penny*. Works of this convenient stamp, easily obtained and well nourished with matter, are felt to be like rich but unfashionable relations, who are visited and received in privacy, and whose capital is used or inherited without any ostentatious insistence on their names and places of abode. As to memory, it is known that this frail faculty naturally lets drop the facts which are less flattering to our self-love — when it does not retain them carefully as subjects not to be approached, marshy spots with a warning flag over them. But it is always interesting to bring forward eminent names, such as Patricius or Scaliger, Euler or Lagrange, Bopp or Humboldt. To know ex-

actly what has been drawn from them is erudition, and heightens our own influence, which seems advantageous to mankind; whereas to cite an author whose ideas may pass as higher currency under our own signature, can have no object except the contradictory one of throwing the illumination over his figure, when it is important to be seen one's self. All these reasons must weigh considerably with those speculative persons who have to ask themselves whether or not Universal Utilitarianism requires that in the particular instance before them they should injure a man who has been of service to them, and rob a fellow-workman of the credit which is due to him.

After all, however, it must be admitted that hardly any accusation is more difficult to prove, and more liable to be false, than that of a plagiarism which is the conscious theft of ideas and deliberate reproduction of them as original. The arguments on the side of acquittal are obvious and strong,—the inevitable coincidences of contemporary thinking, and our continual experience of finding notions turning up in our minds without any label on them to tell us whence they came; so that if we are in the habit of expecting much from our own capacity we accept them at once as a new inspiration. Then, in relation to the elder authors, there is the difficulty first of learning and then of remembering exactly what has been wrought into the backward tapestry of the world's history, together with the fact that ideas acquired long ago reappear as the sequence of an awakened interest or a line of inquiry which is really new in us; whence it is con-

ceivable that if we were ancients some of us might be offering grateful hecatombs by mistake, and proving our honesty in a ruinously expensive manner. On the other hand, the evidence on which plagiarism is concluded is often of a kind which, though much trusted in questions of erudition and historical criticism, is apt to lead us injuriously astray in our daily judgments, especially of the resentful, condemnatory sort. How Pythagoras came by his ideas, whether St. Paul was acquainted with all the Greek poets, what Tacitus must have known by hearsay and systematically ignored, are points on which a false persuasion of knowledge is less damaging to justice and charity than an erroneous confidence, supported by reasoning fundamentally similar, of my neighbour's blameworthy behaviour in a case where I am personally concerned. No premises require closer scrutiny than those which lead to the constantly echoed conclusion, "He must have known," or "He must have read." I marvel that this facility of belief on the side of knowledge can subsist under the daily demonstration that the easiest of all things to the human mind is *not* to know and *not* to read. To praise, to blame, to shout, grin, or hiss, where others shout, grin, or hiss — these are native tendencies; but to know and to read are artificial, hard accomplishments, concerning which the only safe supposition is, that as little of them has been done as the case admits. An author, keenly conscious of having written, can hardly help imagining his condition of lively interest to be shared by others; just as we are all apt to suppose that the chill or heat we are conscious

of must be general, or even to think that our sons and daughters, our pet schemes, and our quarrelling correspondence, are themes to which intelligent persons will listen long without weariness. But if the ardent author happen to be alive to practical teaching, he will soon learn to divide the larger part of the enlightened public into those who have not read him, and think it necessary to tell him so when they meet him in polite society, and those who have equally abstained from reading him, but wish to conceal this negation, and speak of his "incomparable works" with that trust in testimony which always has its cheering side.

Hence it is worse than foolish to entertain silent suspicions of plagiarism, still more to give them voice, when they are founded on a construction of probabilities which a little more attention to every-day occurrences, as a guide in reasoning, would show us to be really worthless, considered as proof. The length to which one man's memory can go in letting drop associations that are vital to another can hardly find a limit. It is not to be supposed that a person desirous to make an agreeable impression on you would deliberately choose to insist to you, with some rhetorical sharpness, on an argument which you were the first to elaborate in public; yet any who listens may overhear such instances of obliviousness. You naturally remember your peculiar connection with your acquaintance's judicious views; but why should *he?* Your fatherhood, which is an intense feeling to you, is only an additional fact of meagre interest for him to remember; and a sense of obligation to

the particular living fellow-struggler who has helped us in our thinking, is not yet a form of memory the want of which is felt to be disgraceful or derogatory, unless it is taken to be a want of polite instruction, or causes the missing of a cockade on a day of celebration. In our suspicions of plagiarism we must recognize, as the first weighty probability, that what we, who feel injured, remember best is precisely what is least likely to enter lastingly into the memory of our neighbours. But it is fair to maintain that the neighbour who borrows your property, loses it for awhile, and when it turns up again forgets your connection with it and counts it his own, shows himself so much the feebler in grasp and rectitude of mind. Some absent persons cannot remember the state of wear in their own hats and umbrellas, and have no mental check to tell them that they have carried home a fellow-visitor's more recent purchase. They may be excellent householders, far removed from the suspicion of low devices, but one wishes them a more correct perception, and a more wary sense that a neighbour's umbrella may be newer than their own.

True, some persons are so constituted that the very excellence of an idea seems to them a convincing reason that it must be, if not solely, yet especially theirs. It fits in so beautifully with their general wisdom, it lies implicitly in so many of their manifested opinions, that, if they have not yet expressed it (because of preoccupation), it is clearly a part of their indigenous produce, and is proved by their immediate eloquent promulgation of it to belong more naturally and appropriately to them than to the person who

seemed first to have alighted on it, and who sinks in their all-originating consciousness to that low kind of entity, a second cause. This is not lunacy, or pretence, but a genuine state of mind very effective in practice, and often carrying the public with it, so that the poor Columbus is found to be a very faulty adventurer, and the continent is named after Amerigo. Lighter examples of this instinctive appropriation are constantly met with among brilliant talkers. Aquila is too agreeable and amusing for any one, who is not himself bent on display, to be angry at his conversational rapine, — his habit of darting down on every morsel of booty that other birds may hold in their beaks, with an innocent air, as if it were all intended for his use, and honestly counted on by him as a tribute in kind. Hardly any man, I imagine, can have had less trouble in gathering a showy stock of information than Aquila. On close inquiry you would probably find that he had not read one epoch-making book of modern times, for he has a career which obliges him to much correspondence and other official work, and he is too fond of being in company to spend his leisure moments in study; but to his quick eye, ear, and tongue, a few predatory excursions in conversation, where there are instructed persons, gradually furnish surprisingly clever modes of statement and allusion on the dominant topic. When he firsts adopts a subject he necessarily falls into mistakes, and it is interesting to watch his gradual progress into fuller information and better nourished irony, without his ever needing to admit that he has made a blunder or to appear conscious of correc-

tion. Suppose, for example, he had incautiously founded some ingenious remarks on a hasty reckoning that nine thirteens made a hundred and two, and the insignificant Bantam, hitherto silent, seemed to spoil the flow of ideas by stating that the product could not be taken as less than a hundred and seventeen. Aquila would glide on in the most graceful manner, from a repetition of his previous remark to the continuation — "All this is on the supposition that a hundred and two were all that could be got out of nine thirteens, but as all the world knows that nine thirteens will yield," — etc. — proceeding straightway into a new train of ingenious consequences, and causing Bantam to be regarded by all present as one of those slow persons who take irony for ignorance, and who would warn the weasel to keep awake. How should a small-eyed, feebly crowing mortal like him be quicker in arithmetic than the keen-faced, forcible Aquila, in whom universal knowledge is easily credible? Looked into closely, the conclusion, from a man's profile, voice, and fluency, to his certainty in multiplication beyond the twelves, seems to show a confused notion of the way in which very common things are connected; but it is on such false correlations that men found half their inferences about each other, and high places of trust may sometimes be held on no better foundation.

It is a commonplace that words, writings, measures, and performances in general, have qualities assigned them, not by a direct judgment on the performances themselves, but by a presumption of what they are likely to be, con-

sidering who is the performer. We all notice in our neighbours this reference to names as guides in criticism, and all furnish illustrations of it in our own practice; for check ourselves as we will, the first impression from any sort of work must depend on a previous attitude of mind, and this will constantly be determined by the influences of a name. But that our prior confidence or want of confidence in given names is made up of judgments just as hollow as the consequent praise or blame they are taken to warrant, is less commonly perceived, though there is a conspicuous indication of it in the surprise or disappointment often manifested in the disclosure of an authorship about which everybody has been making wrong guesses. No doubt if it had been discovered who wrote the "Vestiges," many an ingenious structure of probabilities would have been spoiled, and some disgust might have been felt for a real author who made comparatively so shabby an appearance of likelihood. It is this foolish trust in prepossessions, founded on spurious evidence, which makes a medium of encouragement for those who, happening to have the ear of the public, give other people's ideas the advantage of appearing under their own well-received name; while any remonstrance from the real producer becomes an unwelcomed disturbance of complacency with each person who has paid complimentary tributes in the wrong place.

Hardly any kind of false reasoning is more ludicrous than this on the probabilities of origination. It would be amusing to catechise the guessers as to their exact reasons for thinking

their guess "likely;" why Hoopoe of John's has fixed on Toucan of Magdalen; why Shrike attributes its peculiar style to Buzzard, who has not hitherto been known as a writer; why the fair Columbia thinks it must belong to the Reverend Merula; and why they are all alike disturbed in their previous judgment of its value by finding that it really came from Skunk, whom they had either not thought of at all, or thought of as belonging to a species excluded by the nature of the case. Clearly they were all wrong in their notion of the specific conditions, which lay unexpectedly in the small Skunk, and in him alone — in spite of his education nobody knows where, in spite of somebody's knowing his uncles and cousins, and in spite of nobody's knowing that he was cleverer than they thought him.

Such guesses remind one of a fabulist's imaginary council of animals assembled to consider what sort of creature had constructed a honey-comb, found and much tasted by Bruin and other epicures. The speakers all started from the probability that the maker was a bird, because this was the quarter from which a wondrous nest might be expected; for the animals at that time, knowing little of their own history, would have rejected as inconceivable the notion that the nest could be made by a fish; and as to the insects, they were not willingly received in society and their ways were little known. Several complimentary presumptions were expressed that the honey-comb was due to one or the other admired and popular bird, and there was much fluttering on the part of the Nightingale and Swallow, neither of whom gave a posi-

tive denial, their confusion perhaps extending to their sense of identity; but the Owl hissed at this folly, arguing from his particular knowledge that the animal which produced honey must be the Musk-rat, the wondrous nature of whose secretions required no proof; and, in the powerful logical procedure of the Owl, from musk to honey was but a step. Some disturbance arose hereupon, for the Musk-rat began to make himself obtrusive, believing in the Owl's opinion of his powers, and feeling that he could have produced the honey if he had thought of it, until an experimental Butcher-bird proposed to anatomize him as a help to decision. The hubbub increased, the opponents of the Musk-rat inquiring who his ancestors were, until a diversion was created by an able discourse of the Macaw on structures generally, which he classified so as to include the honey-comb, entering into so much admirable exposition that there was a prevalent sense of the honey-comb having probably been produced by one who understood it so well. But Bruin, who had probably eaten too much to listen with edification, grumbled, in his low kind of language, that "Fine words butter no parsnips;" by which he meant to say that there was no new honey forthcoming.

Perhaps the audience generally was beginning to tire, when the Fox entered with his snout dreadfully swollen, and reported that the beneficent originator in question was the Wasp, which he had found much smeared with undoubted honey, having applied his nose to it; whence, indeed, the able insect, perhaps justifiably irritated at what might seem a sign of scep-

ticism, had stung him with some severity, an infliction Reynard could hardly regret, since the swelling of a snout normally so delicate would corroborate his statement, and satisfy the assembly that he had really found the honey-creating genius.

The Fox's admitted acuteness, combined with the visible swelling, were taken as undeniable evidence, and the revelation undoubtedly met a general desire for information on a point of interest. Nevertheless, there was a murmur the reverse of delighted, and the feelings of some eminent animals were too strong for them: the Orang-outang's jaw dropped so as seriously to impair the vigour of his expression, the edifying Pelican screamed and flapped her wings, the Owl hissed again, the Macaw became loudly incoherent, and the Gibbon gave his hysterical laugh; while the Hyena, after indulging in a more splenetic guffaw, agitated the question whether it would not be better to hush up the whole affair, instead of giving public recogniton to an insect whose produce, it was now plain, had been much over-estimated. But this narrow-spirited motion was negatived by the sweet-toothed majority. A complimentary deputation to the Wasp was resolved on, and there was a confident hope that this diplomatic measure would tell on the production of honey.

"SO YOUNG!"

GANYMEDE was once a girlishly handsome, precocious youth. That one cannot, for any considerable number of years, go on being youthful, girlishly handsome, and precocious, seems, on consideration, to be a statement as worthy of credit as the famous syllogistic conclusion, "Socrates was mortal." But many circumstances have conspired to keep up in Ganymede the illusion that he is surprisingly young. He was the last born of his family, and from his earliest memory was accustomed to be commended as such to the care of his elder brothers and sisters; he heard his mother speak of him as her youngest darling with a loving pathos in her tone, which naturally suffused his own view of himself, and gave him the habitual consciousness of being at once very young and very interesting. Then, the disclosure of his tender years was a constant matter of astonishment to strangers who had had proof of his precocious talents; and the astonishment extended to what is called the world at large, when he produced "A Comparative Estimate of European Nations" before he was well out of his teens. All comers, on a first interview, told him that he was marvellously young, and some repeated the statement each time they saw him; all critics who wrote about him called attention to the same ground for wonder; his deficiencies and excesses were alike to be accounted for by the flattering

fact of his youth, and his youth was the golden background which set off his many-hued endowments. Here was already enough to establish a strong association between his sense of identity and his sense of being unusually young. But after this he devised and founded an ingenious organization for consolidating the literary interests of all the four continents (subsequently including Australasia and Polynesia), he himself presiding in the central office, which thus became a new theatre for the constantly repeated situation of an astonished stranger in the presence of a boldly scheming administrator found to be remarkably young. If we imagine with due charity the effect on Ganymede, we shall think it greatly to his credit that he continued to feel the necessity of being something more than young, and did not sink by rapid degrees into a parallel of that melancholy object, a superannuated youthful phenomenon. Happily he had enough of valid, active faculty to save him from that tragic fate. He had not exhausted his fountain of eloquent opinion in his "Comparative Estimate," so as to feel himself like some other juvenile celebrities, the sad survivor of his own manifest destiny, or like one who has risen too early in the morning, and finds all the solid day turned into a fatigued afternoon. He has continued to be productive both of schemes and writings, being perhaps helped by the fact that his "Comparative Estimate" did not greatly affect the currents of European thought, and left him with the stimulating hope that he had not done his best, but might yet produce what would make his youth more surprising than ever.

I saw something of him through his Antinoüs period, the time of rich chestnut locks, parted not by a visible white line, but by a shadowed furrow from which they fell in massive ripples to right and left. In these slim days he looked the younger for being rather below the middle size; and though at last one perceived him contracting an indefinable air of self-consciousness, a slight exaggeration of the facial movements, the attitudes, the little tricks, and the romance in shirt collars, which must be expected from one who, in spite of his knowledge, was so exceedingly young, it was impossible to say that he was making any great mistake about himself. He was only undergoing one form of a common moral disease; being strongly mirrored for himself in the remark of others, he was getting to see his real characteristics as a dramatic part, a type to which his doings were always in correspondence. Owing to my absence on travel, and to other causes, I had lost sight of him for several years; but such a separation, between two who have not missed each other, seems in this busy century only a pleasant reason, when they happen to meet again in some old accustomed haunt, for the one who has stayed at home to be more communicative about himself than he can well be to those who have all along been in his neighbourhood. He had married in the interval, and as if to keep up his surprising youthfulness in all relations, he had taken a wife considerably older than himself. It would probably have seemed to him a disturbing inversion of the natural order that any one very near to him should have been younger than he, except his own children, who,

however young, would not necessarily hinder the normal surprise at the youthfulness of their father. And if my glance had revealed my impression on first seeing him again, he might have received a rather disagreeable shock, which was far from my intention. My mind, having retained a very exact image of his former appearance, took note of unmistakable changes, such as a painter would certainly not have made by way of flattering his subject. He had lost his slimness, and that curved solidity, which might have adorned a taller man, was a rather sarcastic threat to his short figure. The English branch of the Teutonic race does not produce many fat youths, and I have even heard an American lady say, that she was much "disappointed" at the moderate number and size of our fat men, considering their reputation in the United States; hence a stranger would now have been apt to remark that Ganymede was unusually plump for a distinguished writer, rather than unusually young. But how was he to know this? Many long-standing prepossessions are as hard to be corrected as a long-standing mispronunciation, against which the direct experience of eye and ear is often powerless. And I could perceive that Ganymede's inwrought sense of his surprising youthfulness had been stronger than the superficial reckoning of his years and the merely optical phenomena of the looking-glass. He now held a post under government, and not only saw, like most subordinate functionaries, how ill everything was managed, but also what were the changes that a high constructive ability would dictate; and in mentioning to me his own

speeches, and other efforts toward propagating reformatory views in his department, he concluded by changing his tone to a sentimental head-voice and saying: —

"But I am so young, people object to any prominence on my part; I can only get myself heard anonymously, and when some attention has been drawn the name is sure to creep out. The writer is known to be young, and things are none the forwarder."

"Well," said I, "youth seems the only drawback that is sure to diminish. You and I have seven years less of it than when we last met."

"Ah," returned Ganymede, as lightly as possible, at the same time casting an observant glance over me, as if he were marking the effect of seven years on a person who had probably begun life with an old look, and even as an infant had given his countenance to that significant doctrine, the transmigration of ancient souls into modern bodies.

I left him on that occasion without any melancholy forecast that his illusion would be suddenly or painfully broken up. I saw that he was well victualled and defended against a ten years' siege from ruthless facts; and in the course of time observation convinced me that his resistance received considerable aid from without. Each of his written productions, as it came out, was still commented on as the work of a very young man. One critic, finding that he wanted solidity, charitably referred to his youth as an excuse. Another, dazzled by his brilliancy, seemed to regard his youth as so wondrous that all other authors appeared decrepit by comparison, and their

style such as might be looked for from gentlemen of the old school. Able pens (according to a familiar metaphor) appeared to shake their heads good-humouredly, implying that Ganymede's crudities were pardonable in one so exceedingly young. Such unanimity amidst diversity, which a distant posterity might take for evidence that on the point of age at least there could have been no mistake, was not really more difficult to account for than the prevalence of cotton in our fabrics. Ganymede had been first introduced into the writing world as remarkably young, and it was no exceptional consequence that the first deposit of information about him held its ground against facts which, however open to observation, were not necessarily thought of. It is not so easy, with our rates and taxes and need for economy in all directions, to cast away an epithet or remark that turns up cheaply, and to go in expensive search after more genuine substitutes. There is high Homeric precedent for keeping fast hold of an epithet under all changes of circumstance, and so the precocious author of the "Comparative Estimate" heard the echoes repeating "Young Ganymede," when an illiterate beholder at a railway station would have given him forty years at least. Besides, important elders, sachems of the clubs and public meetings, had a genuine opinion of him as young enough to be checked for speech on subjects which they had spoken mistakenly about when he was in his cradle; and then, the midway parting of his crisp hair, not common among English committee-men, formed a presumption against the ripeness of his judgment

which nothing but a speedy baldness could have removed.

It is but fair to mention all these outward confirmations of Ganymede's illusion, which shows no signs of leaving him. It is true that he no longer hears expressions of surprise at his youthfulness, on a first introduction to an admiring reader; but this sort of external evidence has become an unnecessary crutch to his habitual inward persuasion. His manners, his costume, his suppositions of the impression he makes on others, have all their former correspondence with the dramatic part of the young genius. As to the incongruity of his contour, and other little accidents of physique, he is probably no more aware that they will affect others as incongruities, than Armida is conscious how much her rouge provokes our notice of her wrinkles, and causes us to mention sarcastically that motherly age which we should otherwise regard with affectionate reverence.

But let us be just enough to admit that there may be old-young coxcombs as well as old-young coquettes.

HOW WE COME TO GIVE OURSELVES FALSE TESTIMONIALS, AND BELIEVE IN THEM

IT is my way, when I observe any instance of folly, any queer habit, any absurd illusion, straightway to look for something of the same type in myself, feeling sure that, amidst all differences, there will be a certain correspondence; just as there is more or less correspondence in the natural history even of continents widely apart, and of islands in opposite zones. No doubt men's minds differ in what we may call their climate, or share of solar energy, and a feeling or tendency which is comparable to a panther in one may have no more imposing aspect than that of a weasel in another; some are like a tropical habitat, in which the very ferns cast a mighty shadow, and the grasses are a dry ocean in which a hunter may be submerged; others like the chilly latitudes in which your forest-tree, fit elsewhere to prop a mine, is a pretty miniature suitable for fancy potting. The eccentric man might be typified by the Australian fauna, refuting half our judicious assumptions of what nature allows. Still, whether fate commanded us to thatch our persons among the Eskimos or to choose the latest thing in tattooing among the Polynesian isles, our precious guide, Comparison, would teach us in the first place by likeness, and our clew to further knowledge would be resemblance to what we al-

ready know. Hence, having a keen interest in the natural history of my inward self, I pursue this plan I have mentioned, of using my observation as a clew or lantern by which I detect small herbage or lurking life; or I take my neighbour, in his least becoming tricks or efforts, as an opportunity for luminous deduction concerning the figure the human genus makes in the specimen which I myself furnish.

Introspection which starts with the purpose of finding out one's own absurdities is not likely to be very mischievous, yet of course it is not free from dangers, any more than breathing is, or the other functions that keep us alive and active. To judge of others by one's self is, in its most innocent meaning, the briefest expression for our only method of knowing mankind; yet, we perceive, it has come to mean in many cases either the vulgar mistake which reduces every man's value to the very low figure at which the valuer himself happens to stand, or else the amiable illusion of the higher nature misled by a too generous construction of the lower. One cannot give a recipe for wise judgment; it resembles appropriate muscular action, which is attained by the myriad lessons in nicety of balance and of aim that only practice can give. The danger of the inverse procedure, judging of self by what one observes in others, if it is carried on with much impartiality and keenness of discernment, is that it has a laming effect, enfeebling the energies of indignation and scorn, which are the proper scourges of wrongdoing and meanness, and which should continually feed the wholesome restraining power of

public opinion. I respect the horsewhip when applied to the back of cruelty, and think that he who applies it is a more perfect human being because his outleap of indignation is not checked by a too curious reflection on the nature of guilt — a more perfect human being because he more completely incorporates the best social life of the race, which can never be constituted by ideas that nullify action. This is the essence of Dante's sentiment (it is painful to think that he applies it very cruelly), —

"E cortesia fù, lui esser villano — "[1]

and it is undeniable that a too intense consciousness of one's kinship with all frailties and vices undermines the active heroism which battles against wrong.

But certainly nature has taken care that this danger should not at present be very threatening. One could not fairly describe the generality of one's neighbours as too lucidly aware of manifesting in their own persons the weaknesses which they observe in the rest of her Majesty's subjects; on the contrary, a hasty conclusion as to schemes of Providence might lead to the supposition that one man was intended to correct another by being most intolerant of the ugly quality or trick which he himself possesses. Doubtless philosophers will be able to explain how it must necessarily be so, but pending the full extension of the *à priori* method, which will show that only blockheads could expect anything to be otherwise, it does seem surprising that Heloisa should be disgusted at Laura's attempts to disguise her age — attempts which

[1] Inferno, xxxii. 150.

she recognizes so thoroughly because they enter into her own practice; that Semper, who often responds at public dinners and proposes resolutions on platforms, though he has a trying gestation of every speech and a bad time for himself and others at every delivery, should yet remark pitilessly on the folly of precisely the same course of action in Ubique; that Aliquis, who lets no attack on himself pass unnoticed, and for every handful of gravel against his windows sends a stone in reply, should deplore the ill-advised retorts of Quispiam, who does not perceive that to show one's self angry with an adversary is to gratify him. To be unaware of our own little tricks of manner or our own mental blemishes and excesses is a comprehensible unconsciousness; the puzzling fact is that people should apparently take no account of their deliberate actions, and should expect them to be equally ignored by others. It is an inversion of the accepted order: *there* it is the phrases that are official, and the conduct or privately manifested sentiment that is taken to be real; *here* it seems that the practice is taken to be official and entirely nullified by the verbal representation which contradicts it. The thief making a vow to Heaven of full restitution and whispering some reservations, expecting to cheat Omniscience by an "aside," is hardly more ludicrous than the many ladies and gentlemen who have more belief, and expect others to have it, in their own statement about their habitual doings than in the contradictory fact which is patent in the daylight. One reason of the absurdity is that we are led by a tradition

about ourselves, so that long after a man has practically departed from a rule or principle, he continues innocently to state it as a true description of his practice — just as he has a long tradition that he is not an old gentleman, and is startled when he is seventy at overhearing himself called by an epithet which he has only applied to others.

"A person with your tendency of constitution should take as little sugar as possible," said Pilulus to Bovis, somewhere in the darker decades of this century. "It has made a great difference to Avis since he took my advice in that matter; he used to consume half a pound a day."

"God bless me!" cries Bovis. "I take very little sugar myself."

"Twenty-six large lumps every day of your life, Mr. Bovis," says his wife.

"No such thing!" exclaims Bovis.

"You drop them into your tea, coffee, and whiskey yourself, my dear, and I count them."

"Nonsense!" laughs Bovis, turning to Pilulus, that they may exchange a glance of mutual amusement at a woman's inaccuracy.

But she happened to be right. Bovis had never said inwardly that he would take a large allowance of sugar, and he had the tradition about himself that he was a man of the most moderate habits; hence, with this conviction, he was naturally disgusted at the saccharine excesses of Avis.

I have sometimes thought that this facility of men in believing that they are still what they once meant to be — this undisturbed appropria-

tion of a traditional character which is often but a melancholy relic of early resolutions, like the worn and soiled testimonial to soberness and honesty carried in the pocket of a tippler whom the need of a dram has driven into peculation — may sometimes diminish the turpitude of what seems a flat, bare-faced falsehood. It is notorious that a man may go on uttering false assertions about his own acts till he at last believes in them. Is it not possible that sometimes, in the very first utterance, there may be a shape of creed-reciting belief, a reproduction of a traditional self which is clung to against all evidence? There is no knowing all the disguises of the lying serpent.

When we come to examine in detail what is the sane mind in sane body, the final test of completeness seems to be a security of distinction between what we have professed and what we have done, what we have aimed at and what we have achieved, what we have invented and what we have witnessed or had evidenced to us, what we think and feel in the present and what we thought and felt in the past.

I know that there is a common prejudice which regards the habitual confusion of *now* and *then,* of *it was* and *it is,* of *it seemed so,* and *I should like it to be so,* as a mark of high imaginative endowment, while the power of precise statement and description is rated lower, as the attitude of an every-day prosaic mind. High imagination is often assigned or claimed as if it were a ready activity in fabricating extravagances such as are presented by fevered dreams, or as if its possessors were in that state of in-

ability to give credible testimony which would warrant their exclusion from the class of acceptable witnesses in a court of justice; so that a creative genius might fairly be subjected to the disability which some laws have stamped on dicers, slaves, and other classes whose position was held perverting to their sense of social responsibility.

This endowment of mental confusion is often boasted of by persons whose imaginativeness would not otherwise be known, unless it were by the slow process of detecting that their descriptions and narratives were not to be trusted. Callista is always ready to testify of herself that she is an imaginative person; and sometimes adds, in illustration, that if she had taken a walk and seen an old heap of stones on her way, the account she would give on returning would include many pleasing particulars of her own invention, transforming the simple heap into an interesting castellated ruin. This creative freedom is all very well in the right place; but before I can grant it to be a sign of unusual mental power, I must inquire whether, on being requested to give a precise description of what she saw, she would be able to cast aside her arbitrary combinations and recover the objects she really perceived, so as to make them recognizable by another person who passed the same way. Otherwise her glorifying imagination is not an addition to the fundamental power of strong, discerning perception, but a cheaper substitute. And in fact, I find, on listening to Callista's conversation, that she has a very lax conception even of common objects, and an

equally lax memory of events. It seems of no consequence to her whether she shall say that a stone is overgrown with moss or with lichen; that a building is of sandstone or of granite; that Melibœus once forgot to put on his cravat or that he always appears without it; that everybody says so, or that one stock-broker's wife said so yesterday; that Philemon praised Euphemia up to the skies, or that he denied knowing any particular evil of her. She is one of those respectable witnesses who would testify to the exact moment of an apparition, because any desirable moment will be as exact as another to her remembrance; or who would be the most worthy to witness the action of spirits on slates and tables, because the action of limbs would not probably arrest her attention. She would describe the surprising phenomena exhibited by the powerful Medium, with the same freedom that she vaunted in relation to the old heap of stones. Her supposed imaginativeness is simply a very usual lack of discriminating perception, accompanied with a less usual activity of misrepresentation, which, if it had been a little more intense, or had been stimulated by circumstance, might have made her a profuse writer, unchecked by the troublesome need of veracity.

These characteristics are the very opposite of such as yield a fine imagination, which is always based on a keen vision, a keen consciousness of what *is,* and carries the store of definite knowledge as material for the construction of its inward visions. Witness Dante, who is at once the most precise and homely in his reproduction

of actual objects, and the most soaringly at large in his imaginative combinations. On a much lower level we distinguish the hyperbole, and rapid development in descriptions of persons and events, which are lit up by humorous intention in the speaker — we distinguish this charming play of intelligence, which resembles musical improvisation on a given motive, where the farthest sweep of curve is looped into relevancy by an instinctive method, from the florid inaccuracy or helpless exaggeration, which is really something commoner than the correct simplicity often depreciated as prosaic.

Even if high imagination were to be identified with illusion, there would be the same sort of difference between the imperial wealth of illusion which is informed by industrious observation, and the trumpery stage-property illusion which depends on the ill-defined impressions gathered by capricious inclination, as there is between a good and a bad picture of the Last Judgment. In both these the subject is a combination never actually witnessed, and in the good picture the general combination may be of surpassing boldness; but on examination it is seen that the separate elements have been closely studied from real objects. And even where we find the charm of ideal elevation with wrong drawing and fantastic colour, the charm is dependent on the selective sensibility of the painter to certain real delicacies of form which confer the expression he longed to render; for apart from this basis of an effect perceived in common, there could be no conveyance of

æsthetic meaning by the painter to the beholder. In this sense it as true to say of Fra Angelico's Coronation of the Virgin, that it has a strain of reality, as to say so of a portrait by Rembrandt which also has its strain of ideal elevation to Rembrandt's virile selective sensibility.

To correct such self-flatterers as Callista, it is worth repeating that powerful imagination is not false outward vision, but intense inward representation, and a creative energy constantly fed by susceptibility to the veriest minutiæ of experience, which it reproduces and constructs in fresh and fresh wholes, — not the habitual confusion of provable fact with the fictions of fancy and transient inclination, but a breadth of ideal association which informs every material object, every incidental fact, with far-reaching memories and storied residues of passion, bringing into new light the less obvious relations of human existence. The illusion to which it is liable is not that of habitually taking duck-ponds for lilied pools, but of being more or less transiently and in varying degrees so absorbed in ideal vision as to lose the consciousness of surrounding objects or occurrences; and when that rapt condition is past, the sane genius discriminates clearly between what has been given in this parenthetic state of excitement, and what he has known, and may count on, in the ordinary world of experience. Dante seems to have expressed these conditions perfectly in that passage of the *Purgatorio* where, after a triple vision which has made him forget his surroundings, he says: —

"Quando l'anima mia tornò di fuori
Alle cose che son fuor di lei vere,
Io riconobbi i miei non falsi errori."

CANTO XV.

He distinguishes the ideal truth of his entranced vision from the series of external facts to which his consciousness had returned. Isaiah gives us the date of his vision in the Temple, "the year that King Uzziah died;" and if afterward the mighty-winged seraphim were present with him as he trod the street, he doubtless knew them for images of memory, and did not cry, "Look," to the passers-by.

Certainly the seer, whether prophet, philosopher, scientific discoverer, or poet, may happen to be rather mad; his powers may have been used up, like Don Quixote's, in their visionary or theoretic constructions, so that the reports of common-sense fail to affect him, or the continuous strain of excitement may have robbed his mind of its elasticity. It is hard for our frail mortality to carry the burden of greatness with steady gait and full alacrity of perception. But he is the strongest seer who can support the stress of creative energy, and yet keep that sanity of expectation which consists in distinguishing, as Dante does, between the *cose che son vere* outside the individual mind, and the *non falsi errori* which are the revelations of true imaginative power.

THE TOO READY WRITER

ONE who talks too much, hindering the rest of the company from taking their turn, and apparently seeing no reason why they should not rather desire to know his opinion or experience in relation to all subjects, or at least to renounce the discussion of any topic where he can make no figure, has never been praised for this industrious monopoly of work which others would willingly have shared in. However various and brilliant his talk may be, we suspect him of impoverishing us by excluding the contributions of other minds, which attract our curiosity the more because he has shut them up in silence. Besides, we get tired of a " manner " in conversation as in painting, when one theme after another is treated with the same lines and touches. I begin with a liking for an estimable master, but by the time he has stretched his interpretation of the world unbrokenly along a palatial gallery, I have had what the cautious Scotch mind would call " enough " of him. There is monotony and narrowness already to spare in my own identity; what comes to me from without should be larger and more impartial than the judgment of any single interpreter. On this ground even a modest person, without power or will to shine in the conversation, may easily find the predominating talker a nuisance; while those who are full of matter on special topics are continu-

ally detecting miserably thin places in the web of that information which he will not desist from imparting. Nobody that I know of ever proposed a testimonial to a man for thus volunteering the whole expense of the conversation.

Why is there a different standard of judgment with regard to a writer who plays much the same part in literature as the excessive talker plays in what is traditionally called conversation? The busy Adrastus, whose professional engagements might seem more than enough for the nervous energy of one man, and who yet finds time to print essays on the chief current subjects, from the tri-lingual inscriptions, or the idea of the infinite among the prehistoric Lapps, to the Colorado beetle and the grape disease in the south of France, is generally praised, if not admired, for the breadth of his mental range and his gigantic powers of work. Poor Theron, who has some original ideas on a subject to which he has given years of research and meditation, has been waiting anxiously from month to month to see whether his condensed exposition will find a place in the next advertised programme, but sees it, on the contrary, regularly excluded, and twice the space he asked for filled with the copious brew of Adrastus, whose name carries custom like a celebrated trademark. Why should the eager haste to tell what he thinks on the shortest notice, as if his opinion were a needed preliminary to discussion, get a man the reputation of being a conceited bore in conversation, when nobody blames the same tendency if it shows itself in print? The excessive talker can only be in one gathering at a

time, and there is the comfort of thinking that everywhere else other fellow-citizens who have something to say may get a chance of delivering themselves; but the exorbitant writer can occupy space and spread over it the more or less agreeable flavour of his mind in four "mediums" at once, and on subjects taken from the four winds. Such restless and versatile occupants of literary space and time should have lived earlier, when the world wanted summaries of all extant knowledge, and this knowledge being small, there was the more room for commentary and conjecture. They might have played the part of an Isidor of Seville or a Vincent of Beauvais brilliantly, and the willingness to write everything themselves would have been strictly in place. In the present day, the busy retailer of other people's knowledge, which he has spoiled in the handling, the restless guesser and commentator, the importunate hawker of undesirable superfluities, the everlasting word-compeller, who rises early in the morning to praise what the world has already glorified, or makes himself haggard at night in writing out his dissent from what nobody ever believed, is not simply "gratis, anhelans, multa agendo nihil agens;" he is an obstruction. Like an incompetent architect, with too much interest at his back, he obtrudes his ill-considered work where place ought to have been left to better men.

Is it out of the question that we should entertain some scruple about mixing our own flavour, as of the too cheap and insistent nutmeg, with that of every great writer and every great sub-

ject — especially when our flavour is all we have to give, the matter or knowledge having been already given by somebody else? What if we were only like the Spanish wine-skins which impress the innocent stranger with the notion that the Spanish grape has naturally a taste of leather. One could wish that even the greatest minds should leave some themes unhandled, or at least leave us no more than a paragraph or two on them, to show how well they did in not being more lengthy.

Such entertainment of scruple can hardly be expected from the young; but happily their readiness to mirror the universe anew for the rest of mankind is not encouraged by easy publicity. In the vivacious Pepin I have often seen the image of my early youth, when it seemed to me astonishing that the philosophers had left so many difficulties unsolved, and that so many great themes had raised no great poet to treat them. I had an elated sense that I should find my brain full of theoretic clews when I looked for them, and that wherever a poet had not done what I expected, it was for want of my insight. Not knowing what had been said about the play of Romeo and Juliet, I felt myself capable of writing something original on its blemishes and beauties. In relation to all subjects I had a joyous consciousness of that ability which is prior to knowledge, and of only needing to apply myself in order to master any task — to conciliate philosophers whose systems were at present but dimly known to me, to estimate foreign poets whom I had not yet read, to show up mistakes in a historical monograph that

roused my interest in an epoch which I had been hitherto ignorant of — when I should once have had time to verify my views of probability by looking into an encyclopædia. So Pepin; save only that he is industrious while I was idle. Like the astronomer in Rasselas, I swayed the universe in my consciousness, without making any difference outside me; whereas Pepin, while feeling himself powerful with the stars in their courses, really raises some dust here below. He is no longer in his spring-tide; but having been always busy, he has been obliged to use his first impressions as if they were deliberate opinions, and to range himself on the corresponding side in ignorance of much that he commits himself to; so that he retains some characteristics of a comparatively tender age, and among them a certain surprise that there have not been more persons equal to himself. Perhaps it is unfortunate for him that he early gained a hearing, or at least a place in print, and was thus encouraged in acquiring a fixed habit of writing, to the exclusion of any other bread-winning pursuit. He is already to be classed as a "general writer," corresponding to the comprehensive wants of the "general reader," and with this industry on his hands it is not enough for him to keep up the ingenuous self-reliance of youth: he finds himself under an obligation to be skilled in various methods of seeming to know; and having habitually expressed himself before he was convinced, his interest in all subjects is chiefly to ascertain that he has not made a mistake, and to feel his infallibility confirmed. That impulse to decide, that vague sense of be-

ing able to achieve the unattempted, that dream of aerial unlimited movement at will without feet or wings, which were once but the joyous mounting of young sap, are already taking shape as unalterably woody fibre; the impulse has hardened into " style," and into a pattern of peremptory sentences; the sense of ability in the presence of other men's failures is turning into the official arrogance of one who habitually issues directions which he has never himself been called on to execute; the dreamy buoyancy of the stripling has taken on a fatal sort of reality in written pretensions which carry consequences. He is on the way to become like the loud-buzzing, bouncing Bombus, who combines conceited illusions enough to supply several patients in a lunatic asylum, with the freedom to show himself at large in various forms of print. If one who takes himself for the telegraphic centre of all American wires is to be confined as unfit to transact affairs, what shall we say to the man who believes himself in possession of the unexpressed motives and designs dwelling in the breasts of all sovereigns and all politicians? And I grieve to think that poor Pepin, though less political, may by and by manifest a persuasion hardly more sane, for he is beginning to explain people's writings by what he does not know about them. Yet he was once at the comparatively innocent stage, which I have confessed to be that of my own early astonishment at my powerful originality; and copying the just humility of the old Puritan, I may say, " But for the grace of discouragement, this coxcombry might have been mine."

Pepin made for himself a necessity of writing (and getting printed) before he had considered whether he had the knowledge or belief that would furnish eligible matter. At first, perhaps, the necessity galled him a little, but it is now as easily borne, nay, is as irrepressible a habit as the outpouring of inconsiderate talk. He is gradually being condemned to have no genuine impressions, no direct consciousness of enjoyment, or the reverse, from the quality of what is before him: his perceptions are continually arranging themselves in forms suitable to a printed judgment; and hence they will often turn out to be as much to the purpose if they are written without any direct contemplation of the object, and are guided by a few external conditions which serve to classify it for him. In this way he is irrevocably losing the faculty of accurate mental vision: having bound himself to express judgments which will satisfy some other demands than that of veracity, he has blunted his perceptions by continual preoccupation. We cannot command veracity at will; the power of seeing and reporting truly is a form of health that has to be delicately guarded, and as an ancient Rabbi has solemnly said, "The penalty of untruth is untruth." But Pepin is only a mild example of the fact that incessant writing with a view to printing carries internal consequences which have often the nature of disease. And however unpractical it may be held to consider whether we have anything to print which it is good for the world to read, or which has not been better said before, it will perhaps be allowed to be worth considering what effect

the printing may have on ourselves. Clearly there is a sort of writing which helps to keep the writer in a ridiculously contented ignorance, — raising in him continually the sense of having delivered himself effectively, so that the acquirement of more thorough knowledge seems as superfluous as the purchase of costume for a past occasion. He has invested his vanity (perhaps his hope of income) in his own shallownesses and mistakes, and must desire their prosperity. Like the professional prophet, he learns to be glad of the harm that keeps up his credit, and to be sorry for the good that contradicts him. It is hard enough for any of us, amidst the changing winds of fortune and the hurly-burly of events, to keep quite clear of a gladness which is another's calamity; but one may choose not to enter on a course which will turn such gladness into a fixed habit of mind, committing ourselves to be continually pleased that others should appear to be wrong, in order that we may have the air of being right.

In some cases, perhaps, it might be urged that Pepin has remained the more self-contented because he has *not* written everything he believed himself capable of. He once asked me to read a sort of programme of the species of romance which he should think it worth while to write — a species which he contrasted in strong terms with the productions of illustrious but overrated authors in this branch. Pepin's romance was to present the splendours of the Roman Empire at the culmination of its grandeur, when decadence was spiritually but not visibly imminent; it was to show the workings of human passion

in the most pregnant and exalted of human circumstances, the designs of statesmen, the interfusion of philosophies, the rural relaxation and converse of immortal poets, the majestic triumphs of warriors, the mingling of a quaint and sublime in religious ceremony, the gorgeous delirium of gladiatorial shows, and under all the secretly working leaven of Christianity. Such a romance would not call the attention of society to the dialect of stable-boys, the low habits of rustics, the vulgarity of small schoolmasters, the manners of men in livery, or to any other form of uneducated talk and sentiments; its characters would have virtues and vices alike on the grand scale, and would express themselves in an English representing the discourse of the most powerful minds, in the best Latin, or possibly Greek, when there occurred a scene with a Greek philosopher on a visit to Rome, or resident there as a teacher. In this way Pepin would do in fiction what had never been done before; something not at all like "Rienzi" or "Notre Dame de Paris," or any other attempt of that kind, but something at once more penetrating and more magnificent, more passionate and more philosophical, more panoramic yet more select; something that would present a conception of a gigantic period; in short, something truly Roman and world-historical.

When Pepin gave me this programme to read he was much younger than at present. Some slight success in another vein diverted him from the production of panoramic and select romance; and the experience of not having tried to carry out his programme has naturally made

him more biting and sarcastic on the failures of those who have actually written romances without apparently having had a glimpse of a conception equal to his. Indeed, I am often comparing his rather touchingly inflated *naïveté,* as of a small young person walking on tiptoe while he is talking of elevated things, at the time when he felt himself the author of that unwritten romance, with his present epigrammatic curtness and affectation of power kept strictly in reserve. His paragraphs now seem to have a bitter smile in them, from the consciousness of a mind too penetrating to accept any other man's ideas, and too equally competent in all directions to seclude his power in any one form of creation, but rather fitted to hang over them all as a lamp of guidance to the stumblers below. You perceive how proud he is of not being indebted to any writer; even with the dead he is on the creditor's side, for he is doing them the service of letting the world know what they meant better than those poor pre-Pepinians themselves had any means of doing; and he treats the mighty shades very cavalierly.

Is this fellow-citizen of ours, considered simply in the light of a baptized Christian and tax-paying Englishman, really as madly conceited, as empty of reverential feeling, as unveracious and careless of justice, as full of catch-penny devices and stagey attitudinizing, as on examination his writing shows itself to be? By no means. He has arrived at the present pass in " the literary calling " through the self-imposed obligation to give himself a manner which would

convey the impression of superior knowledge and ability. He is much worthier and more admirable than his written productions, because the moral aspects exhibited in his writing are felt to be ridiculous or disgraceful in the personal relations of life. In blaming Pepin's writing, we are accusing the public conscience, which is so lax and ill-formed on the momentous bearings of authorship, that it sanctions the total absence of scruple in undertaking and prosecuting what should be the best warranted of vocations.

Hence I still accept friendly relations with Pepin, for he has much private amiability; and though he probably thinks of me as a man of slender talents, without rapidity of *coup d'œil,* and with no compensatory penetration, he meets me very cordially, and would not, I am sure, willingly pain me in conversation by crudely declaring his low estimate of my capacity. Yet I have often known him to insult my betters, and contribute (perhaps unreflectingly) to encourage injurious conceptions of them; but that is done in the course of his professional writing, and the public conscience still leaves such writing nearly on a level of the Merry-Andrew's dress, which permits an impudent deportment and extraordinary gambols to one who, in his ordinary clothing, shows himself the decent father of a family.

DISEASES OF SMALL AUTHORSHIP

PARTICULAR callings, it is known, encourage particular diseases. There is a painter's colic; the Sheffield grinder falls a victim to the inhalation of steel-dust; clergymen so often have a kind of sore throat that this otherwise secular ailment gets named after them. And perhaps, if we were to inquire, we should find a similar relation between certain moral ailments and these various occupations, though here in the case of clergymen there would be specific differences; the poor curate, equally with the rector, is liable to clergyman's sore throat, but he would probably be found free from the chronic moral ailments encouraged by the possession of glebe and those higher chances of preferment which follow on having a good position already. On the other hand, the poor curate might have severe attacks of calculating expectancy concerning parishioners' turkeys, cheeses, and fat geese, or of uneasy rivalry for the donations of clerical charities.

Authors are so miscellaneous a class that their personified diseases, physical and moral, might include the whole procession of human disorders, led by dyspepsia and ending in madness — the awful dumb-show of a world-historic tragedy. Take a large enough area of human life, and all comedy melts into tragedy, like the Fool's part of the side of Lear. The chief scenes get filled with erring heroes, guileful usurpers, perse-

cuted discoverers, dying deliverers: everywhere the protagonist has a part pregnant with doom. The comedy sinks to an accessory, and if there are loud laughs they seem a convulsive transition from sobs; or if the comedy is touched with a gentle lovingness, the panoramic scene is one where

> "Sadness is a kind of mirth,
> So mingled as if mirth did make us sad
> And sadness merry." [1]

But I did not set out on the wide survey that would carry me into tragedy, and, in fact, had nothing more serious in my mind than certain small chronic ailments that come of small authorship. I was thinking principally of Vorticella, who flourished in my youth, not only as a portly lady walking in silk attire, but also as the authoress of a book entitled "The Channel Islands, with Notes and an Appendix." I would by no means make it a reproach to her that she wrote no more than one book; on the contrary, her stopping there seems to me a laudable example. What one would have wished, after experience, was that she had refrained from producing even that single volume, and thus from giving her self-importance a troublesome kind of double incorporation which became oppressive to her acquaintances, and set up in herself one of those slight chronic forms of disease to which I have just referred. She lived in the considerable provincial town of Pumpiter, which had its own newspaper press, with the usual divisions of political partisanship and the usual varieties of literary criticism — the florid

[1] The Two Noble Kinsmen.

and allusive, the *staccato* and peremptory, the clairvoyant and prophetic, the safe and pattern-phrased, or what one might call "the many-a-long-day-style."

Vorticella, being the wife of an important townsman, had naturally the satisfaction of seeing "The Channel Islands" reviewed by all the organs of Pumpiter opinion, and their articles or paragraphs held as naturally the opening pages in the elegantly bound album prepared by her for the reception of "critical opinions." This ornamental volume lay on a special table in her drawing-room, close to the still more gorgeously bound work of which it was the significant effect, and every guest was allowed the privilege of reading what had been said of the authoress and her work in the "Pumpiter Gazette and Literary Watchman," the "Pumpshire Post," the "Church Clock," the "Independent Monitor," and the lively but judicious publication known as the "Medley Pie;" to be followed up, if he chose, by the instructive perusal of the strikingly confirmatory judgments, sometimes concurrent in the very phrases, of journals from the most distant countries, as the "Latchgate Argus," the "Penllwy Universe," the "Cockaleekie Advertiser," the "Goodwin Sands Opinion," and the "Land's End Times."

I had friends in Pumpiter, and occasionally paid a long visit there. When I called on Vorticella, who had a cousinship with my hosts, she had to excuse herself because a message claimed her attention for eight or ten minutes; and handing me the album of critical opinions, said,

with a certain emphasis which, considering my youth, was highly complimentary, that she would really like me to read what I should find there. This seemed a permissive politeness which I could not feel to be an oppression; and I ran my eyes over the dozen pages, each with a strip or islet of newspaper in the centre, with that freedom of mind (in my case meaning freedom to forget) which would be a perilous way of preparing for examination. This *ad libitum* perusal had its interest for me. The private truth being that I had not read "The Channel Islands," I was amazed at the variety of matter which the volume must contain, to have impressed these different judges with the writer's surpassing capacity to handle almost all branches of inquiry and all forms of presentation. In Jersey she had shown herself a historian, in Guernsey a poetess, in Alderney a political economist, and in Sark a humorist. There were sketches of character scattered through the pages which might put our "fictionists" to the blush; the style was eloquent and racy, studded with gems of felicitous remark; and the moral spirit throughout was so superior that, said one, "the recording angel" (who is not supposed to take account of literature as such) "would assuredly set down the work as a deed of religion." The force of this eulogy on the part of several reviewers was much heightened by the incidental evidence of their fastidious and severe taste, which seemed to suffer considerably from the imperfections of our chief writers, even the dead and canonized: one afflicted them with the smell of oil; an-

other lacked erudition, and attempted (though vainly) to dazzle them with trivial conceits; one wanted to be more philosophical than nature had made him; another, in attempting to be comic, produced the melancholy effect of a half-starved Merry-Andrew; while one and all, from the author of the "Areopagitica" downward, had faults of style which must have made an able hand in the "Latchgate Argus" shake the many-glanced head belonging thereto with a smile of compassionate disapproval. Not so the authoress of "The Channel Islands;" Vorticella and Shakspeare were allowed to be faultless. I gathered that no blemishes were observable in the work of this accomplished writer, and the repeated information that she was "second to none" seemed after this superfluous. Her thick octavo — notes, appendix, and all — was unflagging from beginning to end; and the "Land's End Times," using a rather dangerous rhetorical figure, recommended you not to take up the volume unless you had leisure to finish it at a sitting. It had given one writer more pleasure than he had had for many a long day — a sentence which had a melancholy resonance, suggesting a life of studious languor such as all previous achievements of the human mind failed to stimulate into enjoyment. I think the collection of critical opinions wound up with this sentence, and I had turned back to look at the lithographed sketch of the authoress which fronted the first page of the album, when the fair original reentered, and I laid down the volume on its appropriate table.

"Well, what do you think of them?" said Vorticella, with an emphasis which had some significance unperceived by me. "I know you are a great student. Give me *your* opinion of these opinions."

"They must be very gratifying to you," I answered, with a little confusion; for I perceived that I might easily mistake my footing, and I began to have a presentiment of an examination for which I was by no means crammed.

"On the whole — yes," said Vorticella, in a tone of concession. "A few of the notices are written with some pains, but not one of them has really grappled with the chief idea in the appendix. I don't know whether you have studied political economy, but you saw what I said on page 398 about the Jersey fisheries?"

I bowed — I confess it — with the mean hope that this movement in the nape of my neck would be taken as sufficient proof that I had read, marked, and learned. I do not forgive myself for this pantomimic falsehood; but I was young and morally timorous, and Vorticella's personality had an effect on me something like that of a powerful mesmerizer, when he directs all his ten fingers toward your eyes, as unpleasantly visible ducts for the invisible stream. I felt a great power of contempt in her if I did not come up to her expectations.

"Well," she resumed, "you observe that not one of them has taken up that argument; but I hope I convinced you about the drag-nets?"

Here was a judgment on me. Orientally speaking, I had lifted up my foot on the steep descent of falsity, and was compelled to set it

down on a lower level. "I should think you must be right," said I, inwardly resolving that on the next topic I would tell the truth.

"I *know* that I am right," said Vorticella. "The fact is that no critic in this town is fit to meddle with such subjects unless it be Volvox, and he, with all his command of language, is very superficial. It is Volvox who writes in the 'Monitor.' I hope you noticed how he contradicts himself?"

My resolution, helped by the equivalence of dangers, stoutly prevailed, and I said "No."

"No! I am surprised. He is the only one who finds fault with me. He is a Dissenter, you know. The 'Monitor' is the Dissenters' organ, but my husband has been so useful to them in municipal affairs that they would not venture to run my book down; they feel obliged to tell the truth about me. Still, Volvox betrays himself. After praising me for my penetration and accuracy, he presently says I have allowed myself to be imposed upon, and have let my active imagination run away with me. That is like his Dissenting impertinence. Active my imagination may be, but I have it under control. Little Vibrio, who writes the playful notice in the 'Medley Pie,' has a clever hit at Volvox in that passage about the steeple-chase of imagination, where the loser wants to make it appear that the winner was only run away with. But if you did not notice Volvox's self-contradiction you would not see the point," added Vorticella, with rather a chilling intonation. "Or perhaps you did not read the 'Medley Pie' notice? That is a pity. Do take up the book again.

Vibrio is a poor little tippling creature; but, as Mr. Carlyle would say, he has an eye, and he is always lively."

I did take up the book again, and read as demanded.

"It is very ingenious," said I, really appreciating the difficulty of being lively in this connection; it seemed even more wonderful than that a Vibrio should have an eye.

"You are probably surprised to see no notices from the London press," said Vorticella. "I have one, — a very remarkable one, — but I reserve it until the others have spoken, and then I shall introduce it to wind up. I shall have them reprinted, of course, and inserted in future copies. This from the 'Candelabrum' is only eight lines in length, but full of venom. It calls my style dull and pompous. I think that will tell its own tale, placed after the other *critiques*."

"People's impressions are so different," said I. "Some persons find 'Don Quixote' dull."

"Yes," said Vorticella, in emphatic chest-tones, "dulness is a matter of opinion; but pompous! That I never was and never could be. Perhaps he means that my matter is too important for his taste; and I have no objection to *that*. I did not intend to be trivial. I should just like to read you that passage about the drag-nets, because I could make it clearer to you."

A second (less ornamental) copy was at her elbow and was already opened, when to my great relief another guest was announced, and I was able to take my leave without seeming to run away from "The Channel Islands,"

though not without being compelled to carry with me the loan of "the marked copy," which I was to find advantageous in a reperusal of the appendix, and was only requested to return before my departure from Pumpiter. Looking into the volume now with some curiosity, I found it a very ordinary combination of the commonplace and ambitious — one of those books which one might imagine to have been written under the old Grub Street coercion of hunger and thirst, if they were not known beforehand to be the gratuitous productions of ladies and gentlemen, whose circumstances might be called altogether easy, but for an uneasy vanity that happened to have been directed toward authorship. Its importance was that of a polypus, tumor, fungus, or other erratic outgrowth, noxious and disfiguring in its effect on the individual organism which nourishes it. Poor Vorticella might not have been more wearisome on a visit than the majority of her neighbours, but for this disease of magnified self-importance belonging to small authorship. I understand that the chronic complaint of "The Channel Islands" never left her. As the years went on, and the publication tended to vanish in the distance for her neighbours' memory, she was still bent on dragging it to the foreground; and her chief interest in new acquaintances was the possibility of lending them her book, entering into all details concerning it, and requesting them to read her album of "critical opinions." This really made her more tiresome than Gregarina, whose distinction was that she had had cholera, and who did not feel herself in

her true position with strangers until they knew it.

My experience with Vorticella led me for a time into the false supposition that this sort of fungous disfiguration, which makes Self disagreeably larger, was most common to the female sex; but I presently found that here too the male could assert his superiority and show a more vigorous boredom. I have known a man with a single pamphlet containing an assurance that somebody else was wrong, together with a few approved quotations, produce a more powerful effect of shuddering at his approach than ever Vorticella did with her varied octavo volume, including notes and appendix. Males of more than one nation recur to my memory who produced from their pocket on the slightest encouragement a small pink or buff duodecimo pamphlet, wrapped in silver paper, as a present held ready for an intelligent reader. "A mode of propagandism," you remark in excuse; "they wished to spread some useful corrective doctrine." Not necessarily; the indoctrination aimed at was perhaps to convince you of their own talents by the sample of an "Ode on Shakspeare's Birthday," or a translation from Horace.

Vorticella may pair off with Monas, who had also written his one book, — "Here and There; or, a Trip from Truro to Transylvania," — and not only carried it in his portmanteau when he went on visits, but took the earliest opportunity of depositing it in the drawing-room, and afterward would enter to look for it, as if under pressure of a need for reference, begging the

lady of the house to tell him whether she had seen "a small volume bound in red." One hostess at last ordered it to be carried into his bedroom to save his time; but it presently reappeared in his hands, and was again left, with inserted slips of paper, on the drawing-room table.

Depend upon it, vanity is human — native alike to men and women; only in the male it is of denser texture, less volatile, so that it less immediately informs you of its presence, but is more massive and capable of knocking you down if you come into collision with it; while in woman vanity lays by its small revenges as in a needle-case always at hand. The difference is in muscle and finger-tips, in traditional habits and mental perspective, rather than in the original appetite of vanity. It is an approved method now to explain ourselves by a reference to the races as little like us as possible; which leads me to observe that in Fiji the men use the most elaborate hairdressing, and that wherever tattooing is in vogue the male expects to carry off the prize of admiration for pattern and workmanship. Arguing analogically, and looking for this tendency of the Fijian or Hawaian male in the eminent European, we must suppose that it exhibits itself under the forms of civilized apparel; and it would be a great mistake to estimate passionate effort by the effect it produces on our perception or understanding. It is conceivable that a man may have concentrated no less will and expectation on his wristbands, gaiters, and the shape of his hat-brim, or an appearance which

impresses you as that of the modern "swell," than the Ojibbeway on an ornamentation which seems to us much more elaborate. In what concerns the search for admiration, at least, it is not true that the effect is equal to the cause and resembles it. The cause of a flat curl on the masculine forehead, such as might be seen when George the Fourth was king, must have been widely different in quality and intensity from the impression made by that small scroll of hair on the organ of the beholder. Merely to maintain an attitude and gait which I notice in certain club men, and especially an inflation of the chest accompanying very small remarks, there goes, I am convinced, an expenditure of psychical energy little appreciated by the multitude — a mental vision of Self and deeply impressed beholders, which is quite without antitype in what we call the effect produced by that hidden process.

No! there is no need to admit that women would carry away the prize of vanity in a competition where differences of custom were fairly considered. A man cannot show his vanity in a tight skirt which forces him to walk sideways down the staircase; but let the match be between the respective vanities of largest beard and tightest skirt, and here too the battle would be to the strong.

MORAL SWINDLERS

IT is a familiar example of irony in the degradation of words that "what a man is worth" has come to mean how much money he possesses; but there seems a deeper and more melancholy irony in the shrunken meaning that popular or polite speech assigns to "morality" and "morals." The poor part these words are made to play recalls the fate of those pagan divinities who, after being understood to rule the powers of the air and the destinies of men, came down to the level of insignificant demons, or were even made a farcical show for the amusement of the multitude.

Talking to Melissa in a time of commercial trouble, I found her disposed to speak pathetically of the disgrace which had fallen on Sir Gavial Mantrap, because of his conduct in relation to the Eocene Mines, and to other companies ingeniously devised by him for the punishment of ignorance in people of small means: a disgrace by which the poor titled gentleman was actually reduced to live in comparative obscurity on his wife's settlement of one or two hundred thousand in the consols.

"Surely your pity is misapplied," said I, rather dubiously; for I like the comfort of trusting that a correct moral judgment is the strong point in woman (seeing that she has a majority of about a million in our island), and I imagined that Melissa might have some un-

expressed grounds for her opinion. "I should have thought you would rather be sorry for Mantrap's victims — the widows, spinsters, and hard-working fathers, whom his unscrupulous haste to make himself rich has cheated of all their savings, while he is eating well, lying softly, and, after impudently justifying himself before the public, is perhaps joining in the General Confession, with a sense that he is an acceptable object in the sight of God, though decent men refuse to meet him."

"Oh, all that about the Companies, I know, was most unfortunate. In commerce people are led to do so many things, and he might not know exactly how everything would turn out. But Sir Gavial made a good use of his money, and he is a thoroughly *moral* man."

"What do you mean by a thoroughly moral man?" said I.

"Oh, I suppose every one means the same by that," said Melissa, with a slight air of rebuke. "Sir Gavial is an excellent family man — quite blameless there; and so charitable round his place at Tip-top. Very different from Mr. Barabbas, whose life, my husband tells me, is most objectionable, with actresses and that sort of thing. I think a man's morals should make a difference to us. I 'm not sorry for Mr. Barabbas, but I *am* sorry for Sir Gavial Mantrap."

I will not repeat my answer to Melissa, for I fear it was offensively brusque, my opinion being that Sir Gavial was the more pernicious scoundrel of the two, since his name for virtue served as an effective part of a swindling appa-

ratus, and perhaps I hinted that to call such a man "moral" showed rather a silly notion of human affairs. In fact, I had an angry wish to be instructive, and Melissa, as will sometimes happen, noticed my anger without appropriating my instruction; for I have since heard that she speaks of me as rather violent-tempered, and not over-strict in my views of morality.

I wish that this narrow use of words which are wanted in their full meaning were confined to women like Melissa. Seeing that "morality" and "morals," under their *alias* of Ethics, are the subject of voluminous discussion, and their true basis a pressing matter of dispute — seeing that the most famous book ever written on Ethics, and forming a chief study in our colleges, allies ethical with political science, or that which treats of the constitution and prosperity of states, one might expect that educated men would find reason to avoid a perversion of language which lends itself to no wider view of life than that of village gossips. Yet I find even respectable historians of our own and of foreign countries, after showing that a king was treacherous, rapacious, and ready to sanction gross breaches in the administration of justice, end by praising him for his pure moral character; by which one must suppose them to mean that he was not lewd nor debauched, not the European twin of the typical Indian potentate whom Macaulay describes as passing his life in chewing bang and fondling dancing-girls. And since we are sometimes told of such maleficent kings that they were religious, we arrive at the curious result, that the most serious wide-

reaching duties of man lie quite outside both morality and religion — the one of these consisting in not keeping mistresses (and perhaps not drinking too much), and the other in certain ritual and spiritual transactions with God, which can be carried on equally well side by side with the basest conduct toward men. With such a classification as this it is no wonder, considering the strong reaction of language on thought, that many minds, dizzy with indigestion of recent science and philosophy, are far to seek for the grounds of social duty, and without entertaining any private intention of committing a perjury which would ruin an innocent man, or seeking gain by supplying bad preserved meats to our navy, feel themselves speculatively obliged to inquire why they should not do so, and are inclined to measure their intellectual subtlety by their dissatisfaction with all answers to this "Why?" It is of little use to theorize in ethics while our habitual phraseology stamps the larger part of our social duties as something that lies aloof from the deepest needs and affections of our nature. The informal definitions of popular language are the only medium through which theory really affects the mass of minds, even among the nominally educated; and when a man whose business hours, the solid part of every day, are spent in an unscrupulous course of public or private action which has every calculable chance of causing wide-spread injury and misery, can be called moral because he comes home to dine with his wife and children and cherishes the happiness of his own hearth, the augury is not good for the use of high ethical and theological disputation.

Not for one moment would one willingly lose sight of the truth that the relation of the sexes and the primary ties of kinship are the deepest roots of human well-being, but to make them by themselves the equivalent of morality is verbally to cut off the channels of feeling through which they are the feeders of that well-being. They are the original fountains of a sensibility to the claims of others, which is the bond of societies; but being necessarily in the first instance a private good, there is always the danger that individual selfishness will see in them only the best part of its own gain; just as knowledge, navigation, commerce, and all the conditions which are of a nature to awaken men's consciousness of their mutual dependence and to make the world one great society, are the occasions of selfish, unfair action, of war and oppression, so long as the public conscience or chief force of feeling and opinion is not uniform and strong enough in its insistence on what is demanded by the general welfare. And among the influences that must retard a right public judgment, the degradation of words which involve praise and blame will be reckoned worth protesting against by every mature observer. To rob words of half their meaning, while they retain their dignity as qualifications, is like allowing to men who have lost half their faculties the same high and perilous command which they won in their time of vigour, or like selling food and seeds after fraudulently abstracting their best virtues; in each case what ought to be beneficently strong is fatally enfeebled, if not empoisoned. Until we have altered our dictionaries and have found some other

word than "morality" to stand in popular use for the duties of man to man, let us refuse to accept as moral the contractor who enriches himself by using large machinery to make pasteboard soles pass as leather for the feet of unhappy conscripts fighting at miserable odds against invaders; let us rather call him a miscreant, though he were the tenderest, most faithful of husbands, and contend that his own experience of home happiness makes his reckless infliction of suffering on others all the more atrocious. Let us refuse to accept as moral any political leader who should allow his conduct in relation to great issues to be determined by egoistic passion, and boldly say that he would be less immoral, even though he were as lax in his personal habits as Sir Robert Walpole, if at the same time his sense of the public welfare were supreme in his mind, quelling all pettier impulses beneath a magnanimous impartiality. And though we were to find among that class of journalists who live by recklessly reporting injurious rumours, insinuating the blackest motives in opponents, descanting at large and with an air of infallibility on dreams which they both find and interpret, and stimulating bad feeling between nations by abusive writing which is as empty of real conviction as the rage of a pantomime-king, and would be ludicrous if its effects did not make it appear diabolical — though we were to find among these a man who was benignancy itself in his own circle, a healer of private differences, a soother in private calamities, let us pronounce him nevertheless flagrantly immoral, a root of hideous cancer in the commonwealth,

turning the channels of instruction into feeders of social and political disease.

In opposite ways one sees bad effects likely to be encouraged by this narrow use of the word "morals," shutting out from its meaning half those actions of a man's life which tell momentously on the well-being of his fellow-citizens, and on the preparation of a future for the children growing up around him. Thoroughness of workmanship, care in the execution of every task undertaken, as if it were the acceptance of a trust which it would be a breach of faith not to discharge well, is a form of duty so momentous that if it were to die out from the feeling and practice of a people, all reforms of institutions would be helpless to create national prosperity and national happiness. Do we desire to see public spirit penetrating all classes of the community and affecting every man's conduct, so that he shall make neither the saving of his soul nor any other private saving an excuse for indifference to the general welfare? Well and good. But the sort of public spirit that scamps its bread-winning work, whether with the trowel, the pen, or the overseeing brain, that it may hurry to scenes of political or social agitation, would be as baleful a gift to our people as any malignant demon could devise. One best part of educational training is that which comes through special knowledge and manipulative or other skill, — with its usual accompaniment of delight, in relation to work which is the daily bread-winning occupation, — which is a man's contribution to the effective wealth of society in return for what he takes as his own share. But

this duty of doing one's proper work well, and taking care that every product of one's labour shall be genuinely what it pretends to be, is not only left out of morals in popular speech; it is very little insisted on by public teachers, at least in the only effective way — by tracing the continuous effects of ill-done work. Some of them seem to be still hopeful that it will follow as a necessary consequence from week-day services, ecclesiastical decoration, and improved hymn-books; others apparently trust to descanting on self-culture in general, or to raising a general sense of faulty circumstances; and meanwhile lax, makeshift work, from the high conspicuous kind to the average and obscure, is allowed to pass unstamped with the disgrace of immorality, though there is not a member of society who is not daily suffering from it materially and spiritually, and though it is the fatal cause that must degrade our national rank and our commerce, in spite of all open markets and discovery of available coal-seams.

I suppose one may take the popular misuse of the words " morality " and " morals " as some excuse for certain absurdities which are occasional fashions in speech and writing — certain old lay-figures, as ugly as the queerest Asiatic idol, which at different periods get propped into loftiness, and attired in magnificent Venetian drapery, so that whether they have a human face or not is of little consequence. One is, the notion that there is a radical, irreconcilable opposition between intellect and morality. I do not mean the simple statement of fact, which everybody knows, that remarkably able men have had

very faulty morals, and have outraged public feeling even at its ordinary standard; but the supposition that the ablest intellect, the highest genius, will see through morality as a sort of twaddle for bibs and tuckers, a doctrine of dulness, a mere incident in human stupidity. We begin to understand the acceptance of this foolishness by considering that we live in a society where we may hear a treacherous monarch, or a malignant and lying politician, or a man who uses either official or literary power as an instrument of his private partiality or hatred, or a manufacturer who devises the falsification of wares, or a trader who deals in virtueless seed-grains, praised or compassionated because of his excellent morals. Clearly, if morality meant no more than such decencies as are practised by these poisonous members of society, it would be possible to say, without suspicion of light-headedness, that morality lay aloof from the grand stream of human affairs, as a small channel fed by the stream and not missed from it. While this form of nonsense is conveyed in the popular use of words, there must be plenty of well-dressed ignorance at leisure to run through a box of books, which will feel itself initiated in the freemasonry of intellect by a view of life which might take for a Shakspearian motto,

> "Fair is foul and foul is fair,
> Hover through the fog and filthy air,"

and will find itself easily provided with striking conversation by the rule of reversing all the judgments on good and evil which have come to be the calendar and clock-work of society. But let our habitual talk give morals their full mean-

ing as the conduct which, in every human relation, would follow from the fullest knowledge and the fullest sympathy, — a meaning perpetually corrected and enriched by a more thorough appreciation of dependence in things, and a finer sensibility to both physical and spiritual fact, — and this ridiculous ascription of superlative power to minds which have no effective awe-inspiring vision of the human lot, no response of understanding to the connection between duty and the material processes by which the world is kept habitable for cultivated man, will be tacitly discredited without any need to cite the immortal names that all are obliged to take as the measure of intellectual rank and highly charged genius.

Suppose a Frenchman — I mean no disrespect to the great French nation, for all nations are afflicted with their peculiar parasitic growths, which are lazy, hungry forms, usually characterized by a disproportionate swallowing apparatus — suppose a Parisian who should shuffle down the Boulevard with a soul ignorant of the gravest cases and the deepest tenderness of manhood, and a frame more or less fevered by debauchery, mentally polishing into utmost refinement of phrase and rhythm verses which were an enlargement on that Shakspearian motto, and worthy of the most expensive title to be furnished by the venders of such antithetic ware as "Les Marguerites de l'Enfer," or "Les délices de Beelzebuth." This supposed personage might probably enough regard his negation of those moral sensibilities which make half the warp and woof of human history — his indiffer-

ence to the hard thinking and hard handiwork of life, to which he owed even his own gauzy mental garments, with their spangles of poor paradox — as the royalty of genius, for we are used to witness such self-crowning in many forms of mental alienation; but he would not, I think, be taken, even by his own generation, as a living proof that there can exist such a combination as that of moral stupidity and trivial emphasis of personal indulgence, with the large yet finely discriminating vision which marks the intellectual masters of our kind. Doubtless there are many sorts of transfiguration, and a man who has come to be worthy of all gratitude and reverence may have had his swinish period, wallowing in ugly places; but suppose it had been handed down to us that Sophocles or Virgil had at one time made himself scandalous in this way; the works which have consecrated their memory for our admiration and gratitude are not a glorifying of swinishness, but an artistic incorporation of the highest sentiment known to their age.

All these may seem to be wide reasons for objecting to Melissa's pity for Sir Gavial Mantrap, on the ground of his good morals; but their connection will not be obscure to any one who has taken pains to observe the links uniting the scattered signs of our social development.

SHADOWS OF THE COMING RACE

MY friend Trost, who is no optimist as to the state of the universe hitherto, but is confident that at some future period within the duration of the solar system, ours will be the best of all possible worlds, — a hope which I always honour as a sign of beneficent qualities, — my friend Trost always tries to keep up my spirits, under the sight of the extremely unpleasant and disfiguring work by which many of our fellow-creatures have to get their bread, with the assurance that "all this will soon be done by machinery." But he sometimes neutralizes the consolation by extending it over so large an area of human labour, and insisting so impressively on the quantity of energy which will thus be set free for loftier purposes, that I am tempted to desire an occasional famine of invention in the coming ages, lest the humbler kinds of work should be entirely nullified while there are still left some men and women who are not fit for the highest.

Especially, when one considers the perfunctory way in which some of the most exalted tasks are already executed by those who are understood to be educated for them, there rises a fearful vision of the human race evolving machinery which will by-and-by throw itself fatally out of work. When, in the Bank of England, I see a wondrously delicate machine for testing sovereigns, a shrewd implacable little

steel Rhadamanthus that, once the coins are delivered up to it, lifts and balances each in turn for the fraction of an instant, finds it wanting or sufficient, and dismisses it to right or left with rigorous justice; when I am told of micrometers and thermopiles and tasimeters, which deal physically with the invisible, the impalpable, and the unimaginable; of cunning wires and wheels and pointing needles which will register your and my quickness so as to exclude flattering opinion; of a machine for drawing the right conclusion, which will doubtless by-and-by be improved into an automaton for finding true premises; of a microphone which detects the cadence of a fly's foot on the ceiling, and may be expected presently to discriminate the noises of our various follies as they soliloquize or converse in our brains, — my mind seeming too small for these things, I get a little out of it, like an unfortunate savage too suddenly brought face to face with civilization, and I exclaim:

"Am I already in the shadow of the Coming Race? and will the creatures who are to transcend and finally supersede us be steely organisms, giving out the effluvia of the laboratory, and performing, with infallible exactness, more than everything that we have performed, with a slovenly approximativeness, and self-defeating inaccuracy?"

"But," says Trost, treating me with cautious mildness on hearing me vent this raving notion, "you forget that these wonder-workers are the slaves of our race, need our tendance and regulation, obey the mandates of our consciousness, and are only deaf and dumb bringers of reports

which we decipher and make use of. They are simply extensions of the human organism, so to speak, limbs immeasurably more powerful, ever more subtle finger-tips, ever more mastery over the invisibly great and the invisibly small. Each new machine needs a new appliance of human skill to construct it, new devices to feed it with material, and often keener-edged faculties to note its registrations or performances. How, then, can machines supersede us? They depend upon us. When we cease, they cease."

"I am not so sure of that," said I, getting back into my mind, and becoming rather wilful in consequence. "If, as I have heard you contend, machines as they are more and more perfected will require less and less of tendance, how do I know that they may not be ultimately made to carry, or may not in themselves evolve, conditions of self-supply, self-repair, and reproduction, and not only do all the mighty and subtle work possible on this planet better than we could do it, but with the immense advantage of banishing from the earth's atmosphere screaming consciousnesses which, in our comparatively clumsy race, make an intolerable noise and fuss to each other about every petty ant-like performance, looking on at all work only as it were to spring a rattle here or blow a trumpet there, with a ridiculous sense of being effective? I for my part cannot see any reason why a sufficiently penetrating thinker, who can see his way through a thousand years or so, should not conceive a parliament of machines, in which the manners were excellent and the motions infalli-

ble in logic; one honourable instrument, a remote descendant of the Voltaic family, might discharge a powerful current (entirely without animosity) on an honourable instrument opposite, of more upstart origin, but belonging to the ancient edge-tool race, which we already at Sheffield see paring thick iron as if it were mellow cheese — by this unerringly directed discharge operating on movements corresponding to what we call Estimates, and by necessary mechanical consequence on movements corresponding to what we call the Funds, which, with a vain analogy, we sometimes speak of as 'sensitive.' For every machine would be perfectly educated, that is to say, would have the suitable molecular adjustments, which would act not the less infallibly for being free from the fussy accompaniment of that consciousness to which our prejudice gives a supreme governing rank, when in truth it is an idle parasite on the grand sequence of things."

"Nothing of the sort!" returned Trost, getting angry, and judging it kind to treat me with some severity; "what you have heard me say is, that our race will and must act as a nervous centre to the utmost development of mechanical processes: the subtly refined powers of machines will react in producing more subtly refined thinking processes, which will occupy the minds set free from grosser labour. Say, for example, that all the scavengers' work in London were done, so far as human attention is concerned, by the occasional pressure of a brass button (as in the ringing of an electric bell), you will then have a multitude of brains set

free for the exquisite enjoyment of dealing with the exact sequences and high speculations supplied and prompted by the delicate machines which yield a response to the fixed stars, and give readings of the spiral vortices fundamentally concerned in the production of epic poems or great judicial harangues. So far from mankind being thrown out of work, according to your notion," concluded Trost, with a peculiar nasal note of scorn, "if it were not for your incurable dilettanteism in science as in all other things — if you had once understood the action of any delicate machine — you would perceive that the sequences it carries throughout the realm of phenomena would require many generations, perhaps eons of understandings considerably stronger than yours, to exhaust the store of work it lays open."

"Precisely," said I, with a meekness which I felt was praiseworthy; "it is the feebleness of my capacity, bringing me nearer than you to the human average, that perhaps enables me to imagine certain results better than you can. Doubtless the very fishes of your rivers, gullible as they look, and slow as they are to be rightly convinced in another order of facts, form fewer false expectations about each other than we should form about them if we were in a position of somewhat fuller intercourse with their species; for even as it is, we have continually to be surprised that they do not rise to our carefully selected bait. Take me then as a sort of reflective and experienced carp, but do not estimate the justice of my ideas by my facial expression."

"Pooh!" says Trost. (We are on very intimate terms.)

"Naturally," I persisted, "it is less easy to you than to me to imagine our race transcended and superseded, since the more energy a being is possessed of, the harder it must be for him to conceive his own death. But I, from the point of view of a reflective carp, can easily imagine myself and my congeners dispensed with in the frame of things, and giving way not only to a superior but a vastly different kind of entity. What I would ask you is, to show me why, since each new invention casts a new light along the pathway of discovery, and each new combination or structure brings into play more conditions than its inventor foresaw, there should not at length be a machine of such high mechanical powers that it would find and assimilate the material to supply its own waste, and then, by a further evolution of internal molecular movements, reproduce itself by some process of fission or budding. This last stage having been reached, either by man's contrivance or as an unforeseen result, one sees that the process of natural selection must drive men altogether out of the field; for they will long before then have begun to sink into the miserable condition of those unhappy characters in fable, who having demons or djinns at their beck, and being obliged to supply them with work, found too much of everything done in too short a time. What demons so potent as molecular movements, none the less tremendously potent for not carrying the futile cargo of a consciousness screeching irrelevantly, like a fowl

tied head downmost to the saddle of a swift horseman? Under such uncomfortable circumstances, our race will have diminished with the diminishing call on their energies; and by the time that the self-repairing and reproducing machines arise, all but a few of the rare inventors, calculators, and speculators will have become pale, pulpy, and cretinous from fatty or other degeneration, and behold around them a scanty hydrocephalous offspring. As to the breed of the ingenious and intellectual, their nervous systems will at last have been overwrought in following the molecular revelations of the immensely more powerful unconscious race, and they will naturally, as the less energetic combinations of movement, subside like the flame of a candle in the sunlight. Thus the feebler race, whose corporeal adjustments happened to be accompanied with a maniacal consciousness which imagined itself moving its mover, will have vanished, as all less adapted existences do before the fittest — *i. e.*, the existence composed of the most persistent groups of movements and the most capable of incorporating new groups in harmonious relation. Who, if our consciousness is, as I have been given to understand, a mere stumbling of our organisms on their way to unconscious perfection, — who shall say that those fittest existences will not be found along the track of what we call inorganic combinations, which will carry on the most elaborate processes as mutely and painlessly as we are now told that the minerals are metamorphosing themselves continually in the dark laboratory of the earth's crust? Thus this

planet may be filled with beings who will be blind and deaf as the inmost rock, yet will execute changes as delicate and complicated as those of human language, and all the intricate web of what we call its effects, without sensitive impression, without sensitive impulse; there may be, let us say, mute orations, mute rhapsodies, mute discussions, and no consciousness there even to enjoy the silence."

"Absurd!" grumbled Trost.

"The supposition is logical," said I. "It is well argued from the premises."

"Whose premises?" cried Trost, turning on me with some fierceness. "You don't mean to call them mine, I hope?"

"Heaven forbid. They seem to be flying about in the air with other germs, and have found a sort of nidus among my melancholy fancies. Nobody really holds them. They bear the same relation to real belief, as walking on the head for a show does to running away from an explosion or walking fast to catch the train."

THE MODERN HEP! HEP! HEP!

TO discern likeness amidst diversity, it is well known, does not require so fine a mental edge as the discerning of diversity amidst general sameness. The primary rough classification depends on the prominent resemblances of things: the progress is toward finer and finer discrimination according to minute differences.

Yet even at this stage of European culture, one's attention is continually drawn to the prevalence of that grosser mental sloth which makes people dull to the most ordinary prompting of comparison, the bringing things together because of their likeness. The same motives, the same ideas, the same practices, are alternately admired and abhorred, lauded and denounced, according to their association with superficial differences, historical or actually social. Even learned writers, treating of great subjects, often show an attitude of mind not greatly superior in its logic to that of the frivolous fine lady who is indignant at the frivolity of her maid.

To take only the subject of the Jews: it would be difficult to find a form of bad reasoning about them which has not been heard in conversation or been admitted to the dignity of print; but the neglect of resemblances is a common property of dulness which unites all the various points of view — the prejudiced,

the puerile, the spiteful, and the abysmally ignorant.

That the preservation of national memories is an element and a means of national greatness; that their revival is a sign of reviving nationality; that every heroic defender, every patriotic restorer, has been inspired by such memories and has made them his watchword; that even such a corporate existence as that of a Roman legion or an English regiment has been made valorous by memorial standards, — these are the glorious commonplaces of historic teaching at our public schools and universities, being happily ingrained in Greek and Latin classics. They have also been impressed on the world by conspicuous modern instances. That there is a free modern Greece is due — through all infiltration of other than Greek blood — to the presence of ancient Greece in the consciousness of European men; and every speaker would feel his point safe if he were to praise Byron's devotion to a cause made glorious by ideal identification with the past; hardly so, if he were to insist that the Greeks were not to be helped further because their history shows that they were anciently unsurpassed in treachery and lying, and that many modern Greeks are highly disreputable characters, while others are disposed to grasp too large a share of our commerce. The same with Italy; the pathos of his country's lot pierced the youthful soul of Mazzini, because, like Dante's, his blood was fraught into the kinship of Italian greatness, his imagination filled into a majestic past that wrought itself into a majestic future. Half a century

ago, what was Italy? An idling-place of dilettanteism or of itinerant motiveless wealth, a territory parcelled out for papal sustenance, dynastic convenience, and the profit of an alien Government. What were the Italians? No people, no voice in European counsels, no massive power in European affairs: a race thought of in English and French society as chiefly adapted to the operatic stage, or to secure as models for painters; disposed to smile gratefully at the reception of half-pence; and by the more historical remembered to be rather polite than truthful — in all probability, a combination of Machiavelli, Rubini, and Masaniello. Thanks chiefly to the divine gift of a memory which inspires the moments with a past, a present, and a future, and gives the sense of corporate existence that raises man above the otherwise more respectable and innocent brute, all that, or most of it, is changed.

Again, one of our living historians finds just sympathy in his vigorous insistence on our true ancestry, on our being the strongly marked heritors, in language and genius, of those old English seamen, who, beholding a rich country with a most convenient seaboard, came, doubtless with a sense of divine warrant, and settled themselves on this or the other side of fertilizing streams, gradually conquering more and more of the pleasant land from the natives who knew nothing of Odin, and finally making unusually clean work in ridding themselves of those prior occupants. "Let us," he virtually says — "let us know who were our forefathers, who it was that won the soil for us, and brought the good seed of

those institutions through which we should not arrogantly but gratefully feel ourselves distinguished among the nations as possessors of long-inherited freedom; let us not keep up an ignorant kind of naming which disguises our true affinities of blood and language, but let us see thoroughly what sort of notions and traditions our forefathers had, and what sort of song inspired them. Let the poetic fragments which breathe forth their fierce bravery in battle, and their trust in fierce gods who helped them, be treasured with affectionate reverence. These seafaring, invading, self-asserting men were the English of old time, and were our fathers, who did rough work by which we are profiting. They had virtues which incorporated themselves in wholesome usages, to which we trace our own political blessings. Let us know and acknowledge our common relationship to them, and be thankful that, over and above the affections and duties which spring from our manhood, we have the closer and more constantly guiding duties which belong to us as Englishmen."

To this view of our nationality most persons, who have feeling and understanding enough to be conscious of the connection between the patriotic affection and every other affection which lifts us above emigrating rats and free-loving baboons, will be disposed to say Amen. True, we are not indebted to those ancestors for our religion; we are rather proud of having got that illumination from elsewhere. The men who planted our nation were not Christians, though they began their work centuries after Christ, and they had a decided objection to

Christianity when it was first proposed to them; they were not monotheists, and their religion was the reverse of spiritual. But since we have been fortunate enough to keep the island home they won for us, and have been on the whole a prosperous people, rather continuing the plan of invading and spoiling other lands than being forced to beg for shelter in them, nobody has reproached us because our fathers, thirteen hundred years ago, worshipped Odin, massacred Britons, and were with difficulty persuaded to accept Christianity, knowing nothing of Hebrew history and the reasons why Christ should be received as the Saviour of mankind. The Red Indians, not liking us when we settled among them, might have been willing to fling such facts in our faces, but they were too ignorant; and, besides, their opinions did not signify, because we were able, if we liked, to exterminate them. The Hindoos also have doubtless had their rancours against us, and still entertain enough ill-will to make unfavourable remarks on our character, especially as to our historic capacity and arrogant notions of our own superiority. They perhaps do not admire the usual English profile, and they are not converted to our way of feeding; but though we are a small number of an alien race, profiting by the territory and produce of these prejudiced people, they are unable to turn us out; at least when they tried, we showed them their mistake. We do not call ourselves a dispersed and a punished people; we are a colonizing people, and it is we who have punished others.

Still, the historian guides us rightly in urging

us to dwell on the virtues of our ancestors with emulation, and to cherish our sense of a common descent as a bond of obligation. The eminence, the nobleness of a people, depends on its capability of being stirred by memories, and for striving for what we call spiritual ends — ends which consist not in an immediate material possession, but in the satisfaction of a great feeling that animates the collective body as with one soul. A people having the seed of worthiness in it must feel an answering thrill when it is adjured by the deaths of its heroes who died to preserve its national existence; when it is reminded of its small beginnings and gradual growth through past labours and struggles, such as are still demanded of it in order that the freedom and well-being thus inherited may be transmitted unimpaired to children and children's children; when an appeal against the permission of injustice is made to great precedents in its history, and to the better genius breathing in its institutions. It is this living force of sentiment in common which makes a national consciousness. Nations so moved will resist conquest with the very breasts of their women, will pay their millions and their blood to abolish slavery, will share privation in famine and all calamity, will produce poets to sing " some great story of a man," and thinkers whose theories will bear the test of action. An individual man, to be harmoniously great, must belong to a nation of this order, if not in actual existence, yet existing in the past — in memory, as a departed, invisible, beloved ideal, once a reality, and perhaps to be restored. A common humanity is not yet enough to feed

the rich blood of various activity which makes a complete man. The time is not come for cosmopolitanism to be highly virtuous, any more than of communism to suffice for social energy. I am not bound to feel for a Chinaman as I feel for my fellow-countryman: I am bound not to demoralize him with opium, not to compel him to my will by destroying or plundering the fruits of his labour, on the alleged ground that he is not cosmopolitan enough, and not to insult him for his want of my tailoring and religion when he appears as a peaceable visitor on the London pavement. It is admirable in a Briton with a good purpose to learn Chinese; but it would not be a proof of fine intellect in him to taste Chinese poetry in the original more than he tastes the poetry of his own tongue. Affection, intelligence, duty, radiate from a centre, and nature has decided that for us English folk that centre can be neither China nor Peru. Most of us feel this unreflectingly, for the affectation of undervaluing everything native, and being too fine for one's own country, belongs only to a few minds of no dangerous leverage. What is wanting is that we should recognize a corresponding attachment to nationality as legitimate in every other people, and understand that its absence is a privation of the greatest good.

For, to repeat, not only the nobleness of a nation depends on the presence of this national consciousness, but also the nobleness of each individual citizen. Our dignity and rectitude are proportioned to our sense of relationship with something great, admirable, pregnant with high possibilities, worthy of sacrifice, a continual

inspiration to self-repression and discipline by the presentation of aims larger and more attractive to our generous part than the securing of personal ease or prosperity. And a people possessing this good should surely feel not only a ready sympathy with the effort of those who, having lost the good, strive to regain it, but a profound pity for any degradation resulting from its loss, — nay, something more than pity when happier nationalities have made victims of the unfortunate whose memories, nevertheless, are the very fountain to which the persecutors trace their most vaunted blessings.

These notions are familiar; few will deny them in the abstract, and many are found loudly asserting them in relation to this or the other particular case. But here as elsewhere, in the ardent application of ideas, there is a notable lack of simple comparison or sensibility to resemblance. The European world has long been used to consider the Jews as altogether exceptional, and it has followed naturally enough that they have been excepted from the rules of justice and mercy, which are based on human likeness. But to consider a people whose ideas have determined the religion of half the world, and that the more cultivated half, and who made the most eminent struggle against the power of Rome, as a purely exceptional race, is a demoralizing offence against rational knowledge, a stultifying inconsistency in historical interpretation. Every nation of forcible character, *i. e.*, of strongly marked characteristics, is so far exceptional. The distinctive note of each bird-species is in this sense exceptional, but the necessary

ground of such distinction is a deeper likeness. The superlative peculiarity in the Jews admitted, our affinity with them is only the more apparent when the elements of their peculiarity are discerned.

From whatever point of view the writings of the Old Testament may be regarded, the picture they present of a national development is of high interest and speciality; nor can their historic momentousness be much affected by any varieties of theory as to the relation they bear to the New Testament or to the rise and constitution of Christianity. Whether we accept the canonical Hebrew books as a revelation, or simply as a part of an ancient literature, makes no difference to the fact that we find there the strongly characterized portraiture of a people educated from an earlier or later period to a sense of separateness unique in its intensity — a people taught by many concurrent influences to identify faithfulness to its national traditions with the highest social and religious blessings. Our too scanty sources of Jewish history, from the return under Ezra to the beginning of the desperate resistance against Rome, show us the heroic and triumphant struggle of the Maccabees, which rescued the religion and independence of the nation from the corrupting sway of the Syrian Greeks, adding to the glorious sum of its memorials, and stimulating continuous efforts of a more peaceful sort to maintain and develop that national life which the heroes had fought and died for, by internal measures of legal administration and public teaching. Thenceforth the virtuous elements of the Jew-

ish life were engaged, as they had been with varying aspects during the long and changeful prophetic period and the restoration under Ezra, on the side of preserving the specific national character against a demoralizing fusion with that of foreigners whose religion and ritual were idolatrous and often obscene. There was always a Foreign party reviling the National party as narrow, and sometimes manifesting their own breadth in extensive views of advancement or profit to themselves by flattery of a foreign power. Such internal conflict naturally tightened the bands of conservatism, which needed to be strong if it were to rescue the sacred Ark, the vital spirit of a small nation — "the smallest of the nations" — whose territory lay on the highway between three continents; and when the dread and hatred of foreign sway had condensed itself into dread and hatred of the Romans, many Conservatives became Zealots, whose chief mark was that they advocated resistance to the death against the submergence of their nationality. Much might be said on this point toward distinguishing the desperate struggle against a conquest which is regarded as degradation and corruption, from rash, hopeless insurrection against an established native government; and for my part (if that were of any consequence) I share the spirit of the Zealots. I take the spectacle of the Jewish people defying the Roman edict, and preferring death by starvation of the sword to the introduction of Caligula's deified statue into the temple, as a sublime type of steadfastness. But all that need be noticed here is the continuity

of that national education (by outward and inward circumstance) which created in the Jews a feeling of race, a sense of corporate existence, unique in its intensity.

But not, before the dispersion, unique in essential qualities. There is more likeness than contrast between the way we English got our island and the way the Israelites got Canaan. We have not been noted for forming a low estimate of ourselves in comparison with foreigners, or for admitting that our institutions are equalled by those of any other people under the sun. Many of us have thought that our sea-wall is a specially divine arrangement to make and keep us a nation of sea-kings after the manner of our forefathers, secure against invasion, and able to invade other lands when we need them, though they may lie on the other side of the ocean. Again, it has been held that we have a peculiar destiny as a Protestant people, not only able to bruise the head of an idolatrous Christianity in the midst of us, but fitted, as possessors of the most truth and the most tonnage, to carry our purer religion over the world and convert mankind to our way of thinking. The Puritans, asserting their liberty to restrain tyrants, found the Hebrew history closely symbolical of their feelings and purpose; and it can hardly be correct to cast the blame of their less laudable doings on the writings they invoked, since their opponents made use of the same writings for different ends, finding there a strong warrant for the divine right of kings and the denunciation of those who, like Korah, Dathan, and Abiram, took on themselves

the office of the priesthood, which belonged of right solely to Aaron and his sons, or, in other words, to men ordained by the English bishops. We must rather refer the passionate use of the Hebrew writings to affinities of disposition between our own race and the Jewish. Is it true that the arrogance of a Jew was so immeasurably beyond that of a Calvinist? And the just sympathy and admiration which we give to the ancestors who resisted the oppressive acts of our native kings, and by resisting rescued or won for us the best part of our civil and religious liberties — is it justly to be withheld from those brave and steadfast men of Jewish race who fought and died, or strove by wise administration to resist, the oppression and corrupting influences of foreign tyrants, and by resisting, rescued the nationality which was the very hearth of our own religion? At any rate, seeing that the Jews were more specifically than any other nation educated into a sense of their supreme moral value, the chief matter of surprise is that any other nation is found to rival them in this form of self-confidence.

More exceptional — less like the course of our own history — has been their dispersion and their subsistence as a separate people through ages in which, for the most part, they were regarded and treated very much as beasts hunted for the sake of their skins, or of a valuable secretion peculiar to their species. The Jews showed a talent for accumulating what was an object of more immediate desire to Christians than animal oils or well-furred skins, and their cupidity and avarice were found at

once particularly hateful and particularly useful: hateful when seen as a reason for punishing them by mulcting or robbery; useful when this retributive process could be successfully carried forward. Kings and emperors naturally were more alive to the usefulness of subjects who could gather and yield money; but edicts issued to protect "the King's Jews" equally with the King's game from being harassed and hunted by the commonalty, were only slight mitigations to the deplorable lot of a race held to be under the divine curse, and had little force after the Crusades began. As the slaveholders in the United States counted the curse on Ham a justification of negro slavery, so the curse on the Jews was counted a justification for hindering them from pursuing agriculture and handicrafts; for marking them out as execrable figures by a peculiar dress; for torturing them to make them part with their gains, or for more gratuitously spitting at them and pelting them; for taking it as certain that they killed and ate babies, poisoned the wells, and took pains to spread the plague; for putting it to them whether they would be baptized or burned, and not failing to burn and massacre them when they were obstinate; but also for suspecting them of disliking the baptism when they had got it, and then burning them in punishment of their insincerity; finally, for hounding them by tens on tens of thousands from the homes where they had found shelter for centuries, and inflicting on them the horrors of a new exile and a new dispersion. All this to avenge the Saviour of mankind, or else

to compel these stiff-necked people to acknowledge a Master whose servants showed such beneficent effects of his teaching.

With a people so treated, one of two issues was possible: either from being of feebler nature than their persecutors, and caring more for ease than for the sentiments and ideas which constituted their distinctive character, they would everywhere give way to pressure and get rapidly merged in the populations around them; or being endowed with uncommon tenacity, physical and mental, feeling peculiarly the ties of inheritance both in blood and faith, remembering national glories, trusting in their recovery, abhorring apostasy, able to bear all things and hope all things with the consciousness of being steadfast to spiritual obligations, the kernel of their number would harden into an inflexibility more and more insured by motive and habit. They would cherish all differences that marked them off from their hated oppressors, all memories that consoled them with a sense of virtual though unrecognized superiority; and the separateness which was made their badge of ignominy would be their inward pride, their source of fortifying defiance. Doubtless such a people would get confirmed in vices. An oppressive government and a persecuting religion, while breeding vices in those who hold power, are well known to breed answering vices in those who are powerless and suffering. What more direct plan than the course presented by European history could have been pursued in order to give the Jews a spirit of bitter isolation, and scorn for the wolfish hypocrisy that made

victims of them, of triumph in prospering at the expense of the blunderers who stoned them away from the open paths of industry; or, on the other hand, to encourage in the less defiant a lying conformity, a pretence of conversion for the sake of the social advantages attached to baptism, an outward renunciation of their hereditary ties, with the lack of real love toward the society and creed which exacted this galling tribute; or again, in the most unhappy specimens of the race, to rear transcendent examples of odious vice, reckless instruments of rich men with bad propensities, unscrupulous grinders of alien people who wanted to grind *them?*

No wonder the Jews have their vices; no wonder if it were proved (which it has not hitherto appeared to be) that some of them have a bad pre-eminence in evil, an unrivalled superfluity of naughtiness. It would be more plausible to make a wonder of the virtues which have prospered among them under the shadow of oppression. But instead of dwelling on these, or treating as admitted what any hardy or ignorant person may deny, let us found simply on the loud assertions of the hostile. The Jews, it is said, resisted the expansion of their own religion into Christianity; they were in the habit of spitting on the cross; they have held the name of Christ to be *Anathema.* Who taught them that? The men who made Christianity a curse to them; the men who made the name of Christ a symbol for the spirit of vengeance, and, what was worse, made the execution of the vengeance a pretext for satisfying their own savageness, greed, and envy; the men who sanctioned with

the name of Christ a barbaric and blundering copy of Pagan fatalism, in taking the words "His blood be upon us and on our children" as a divinely appointed verbal warrant for wreaking cruelty, from generation to generation, on the people from whose sacred writings Christ drew his teaching. Strange retrogression in the professors of an expanded religion, boasting an illumination beyond the spiritual doctrine of Hebrew prophets! For Hebrew prophets proclaimed a God who demanded mercy rather than sacrifices. The Christians also believed that God delighted not in the blood of rams and of bulls, but they apparently conceived him as requiring for his satisfaction the sighs and groans, the blood and roasted flesh, of men whose forefathers had misunderstood the metaphorical character of prophecies which spoke of spiritual pre-eminence under the figure of a material kingdom. Was this the method by which Christ desired his title to the Messiahship to be commended to the nation in which he was born? Many of his sayings bear the stamp of that patriotism which places fellow-countrymen in the inner circle of affection and duty. And did the words "Father, forgive them, they know not what they do," refer only to the centurion and his band, a tacit exception being made of every Hebrew there present from the mercy of the Father and the compassion of the Son, — nay, more, of every Hebrew yet to come, who remained unconverted after hearing of his claim to the Messiahship, not from his own lips or those of his native apostles, but from the lips of alien men, whom cross, creed,

and baptism had left cruel, rapacious, and debauched? It is more reverent to Christ to believe that he must have approved the Jewish martyrs who deliberately chose to be burned or massacred rather than be guilty of a blaspheming lie, more than he approved the rabble of Crusaders who robbed and murdered them in his name.

But these remonstrances seem to have no direct application to personages who take up the attitude of philosophic thinkers and discriminating critics, professedly accepting Christianity from a rational point of view, as a vehicle of the highest religious and moral truth, and condemning the Jews on the ground that they are obstinate adherents of an out-worn creed, maintain themselves in moral alienation from the peoples with whom they share citizenship, and are destitute of real interest in the welfare of the community and state with which they are thus identified. These anti-Judaic advocates usually belong to a party which has felt itself glorified in winning for Jews, as well as Dissenters and Catholics, the full privileges of citizenship, laying open to them every path to distinction. At one time the voice of this party urged that differences of creed were made dangerous only by the denial of citizenship, that you must make a man a citizen before he could feel like one. At present, apparently, this confidence has been succeeded by a sense of mistake; there is a regret that no limiting clauses were insisted on, such as would have hindered the Jews from coming too far and in too large proportion along those opened pathways; and the Roumanians are thought to have shown an

enviable wisdom in giving them as little chance as possible. But then the reflection occurring that some of the most objectionable Jews are baptized Christians, it is obvious that such clauses would have been insufficient, and the doctrine that you can turn a Jew into a good Christian is emphatically retracted. But, clearly, these liberal gentlemen, too late enlightened by disagreeable events, must yield the palm of wise foresight to those who argued against them long ago; and it is a striking spectacle to witness minds so panting for advancement in some directions that they are ready to force it on an unwilling society, in this instance despairingly recurring to mediæval types of thinking — insisting that the Jews are made viciously cosmopolitan by holding the world's money-bag; that for them all national interests are resolved into the algebra of loans; that they have suffered an inward degradation stamping them as morally inferior, and — "serve them right," since they rejected Christianity. All which is mirrored in an analogy, namely, that of the Irish, also a servile race, who have rejected Protestantism, though it has been repeatedly urged on them by fire and sword and penal laws, and whose place in the moral scale may be judged by our advertisements, where the clause, "No Irish need apply," parallels the sentence which for many polite persons sums up the question of Judaism, "I never *did* like the Jews."

It is certainly worth considering whether an expatriated, denationalized race, used for ages to live among antipathetic populations, must

not inevitably lack some conditions of nobleness. If they drop that separateness which is made their reproach, they may be in danger of lapsing into a cosmopolitan indifference equivalent to cynicism, and of missing that inward identification with the nationality immediately around them which might make some amends for their inherited privation. No dispassionate observer can deny this danger. Why, our own countrymen who take to living abroad, without purpose or function to keep up their sense of fellowship in the affairs of their own land, are rarely good specimens of moral healthiness; still, the consciousness of having a native country, the birthplace of common memories and habits of mind, existing like a parental hearth quitted but beloved; the dignity of being included in a people which has a part in the comity of nations and the growing federation of the world; that sense of special belonging which is the root of human virtues, both public and private, — all these spiritual links may preserve migratory Englishmen from the worst consequences of their voluntary dispersion. Unquestionably the Jews, having been more than any other race exposed to the adverse moral influences of alienism, must, both in individuals and in groups, have suffered some corresponding moral degradation; but in fact they have escaped with less of abjectness, and less of hard hostility toward the nations whose hand has been against them, than could have happened in the case of a people who had neither their adhesion to a separate religion founded on historic memories, nor their characteristic family affectionateness. Tortured,

flogged, spit upon, the *corpus vile* on which rage or wantonness vented themselves with impunity, their name flung at them as an opprobrium by superstition, hatred, and contempt, they have remained proud of their origin. Does any one call this an evil pride? Perhaps he belongs to that order of man who, while he has a democratic dislike to dukes and earls, wants to make believe that his father was an idle gentleman, when in fact he was an honourable artisan, or who would feel flattered to be taken for other than an Englishman. It is possible to be too arrogant about our blood or our calling, but that arrogance is virtue compared with such mean pretence. The pride which identifies us with a great historic body is a humanizing, elevating habit of mind, inspiring sacrifices of individual comfort, gain, or other selfish ambition, for the sake of that ideal whole; and no man swayed by such a sentiment can become completely abject. That a Jew of Smyrna, where a whip is carried by passengers ready to flog off the too officious specimens of his race, can still be proud to say "I am a Jew," is surely a fact to awaken admiration in a mind capable of understanding what we may call the ideal forces in human history. And again, a varied, impartial observation of the Jews in different countries tends to the impression that they have a predominant kindliness which must have been deeply ingrained in the constitution of their race to have outlasted the ages of persecution and oppression. The concentration of their joys in domestic life has kept up in them the capacity of tenderness; the pity for the fatherless and the widow, the care

for the women and the little ones, blent intimately with their religion, is a well of mercy that cannot long or widely be pent up by exclusiveness. And the kindliness of the Jew overflows the line of division between him and the Gentile. On the whole, one of the most remarkable phenomena in the history of this scattered people, made for ages "a scorn and a hissing," is, that after being subjected to this process, which might have been expected to be in every sense deteriorating and vitiating, they have come out of it (in any estimate which allows for numerical proportion) rivalling the nations of all European countries in healthiness and beauty of physique, in practical ability, in scientific and artistic aptitude, and in some forms of ethical value. A significant indication of their natural rank is seen in the fact that at this moment the leader of the Liberal party in Germany is a Jew, the leader of the Republican party in France is a Jew, and the head of the Conservative ministry in England is a Jew.

And here it is that we find the ground for the obvious jealousy which is now stimulating the revived expression of old antipathies. "The Jews," it is felt, "have a dangerous tendency to get the uppermost places, not only in commerce but in political life. Their monetary hold on governments is tending to perpetuate in leading Jews a spirit of universal alienism (euphemistically called cosmopolitanism), even where the West has given them a full share in civil and political rights. A people with Oriental sunlight in their blood, yet capable of being everywhere acclimatized, they have a force and tough-

ness which enables them to carry off the best prizes; and their wealth is likely to put half the seats in Parliament at their disposal."

There is truth in these views of Jewish social and political relations; but it is rather too late for Liberal pleaders to urge them in a merely vituperative sense. Do they propose, as a remedy for the impending danger of our healthier national influences getting overridden by Jewish predominance, that we should repeal our emancipatory laws? Not all the Germanic immigrants who have been settling among us for generations, and are still pouring in to settle, are Jews, but thoroughly Teutonic and more or less Christian craftsmen, mechanicians, or skilled and erudite functionaries; and the Semitic Christians who swarm among us are dangerously like their unconverted brethren in complexion, persistence, and wealth. Then there are the Greeks, who, by the help of Phœnician blood or otherwise, are objectionably strong in the city. Some judges think that the Scotch are more numerous and prosperous here in the South than is quite for the good of us Southerners; and the early inconvenience felt under the Stuarts, of being quartered upon by a hungry, hard-working people, with a distinctive accent and form of religion, and higher cheekbones than English taste requires, has not yet been quite neutralized. As for the Irish, it is felt in high quarters that we have always been too lenient toward them; at least if they had been harried a little more, there might not have been so many of them on the English press, of which they divide the power with the Scotch,

thus driving many Englishmen to honest and ineloquent labour.

So far shall we be carried if we go in search of devices to hinder people of other blood than our own from getting the advantage of dwelling among us.

Let it be admitted that it is a calamity to the English, as to any other great historic people, to undergo a premature fusion with immigrants of alien blood, — that its distinctive national characteristics should be in danger of obliteration by the predominating quality of foreign settlers. I not only admit this; I am ready to unite in groaning over the threatened danger. To one who loves his native language, who would delight to keep our rich and harmonious English undefiled by foreign accent, and those foreign tinctures of verbal meaning which tend to confuse all writing and discourse, it is an affliction as harassing as the climate, that on our stage, in our studies, at our public and private gatherings, in our offices, warehouses, and workshops, we must expect to hear our beloved English, with its words clipped, its vowels stretched and twisted, its phrases of acquiescence and politeness, of cordiality, dissidence, or argument, delivered always in the wrong tones, like ill-rendered melodies, marred beyond recognition, — that there should be a general ambition to speak every language except our mother English, which persons "of style" are not ashamed of corrupting with slang, false foreign equivalents, and a pronunciation that crushes out all colour from the vowels and jams them between jostling consonants. An ancient Greek might

not like to be resuscitated for the sake of hearing Homer read in our universities; still he would at least find more instructive marvels in other developments to be witnessed at those institutions; but a modern Englishman is invited from his after-dinner repose to hear Shakspeare delivered under circumstances which offer no other novelty than some novelty of false intonation, some new distribution of strong emphasis on prepositions, some new misconception of a familiar idiom. Well, it is our inertness that is in fault, our carelessness of excellence, our willing ignorance of the treasures that lie in our national heritage, while we are agape after what is foreign, though it may be only a vile imitation of what is native.

This marring of our speech, however, is a minor evil compared with what must follow from the predominance of wealth-acquiring immigrants, whose appreciation of our political and social life must often be as approximative or fatally erroneous as their delivery of our language. But take the worst issues, what can we do to hinder them? Are we to adopt the exclusiveness for which we have punished the Chinese? Are we to tear the glorious flag of hospitality which has made our freedom the world-wide blessing of the oppressed? It is not agreeable to find foreign accents and stumbling locutions passing from the piquant exception to the general rule of discourse. But to urge on that account that we should spike away the peaceful foreigner, would be a view of international relations not in the long run favourable to the interests of our fellow-countrymen; for

we are at least equal to the races we call obtrusive in the disposition to settle wherever money is to be made and cheaply idle living to be found. In meeting the national evils which are brought upon us by the onward course of the world, there is often no more immediate hope or resource than that of striving after fuller national excellence, which must consist in the moulding of more excellent individual natives. The tendency of things is toward the quicker or slower fusion of races. It is impossible to arrest this tendency: all we can do is to moderate its course, so as to hinder it from degrading the moral status of societies by a too rapid effacement of those national traditions and customs which are the language of the national genius, the deep suckers of healthy sentiment. Such moderating and guidance of inevitable movement is worthy of all effort. And it is in this sense that the modern insistence on the idea of nationalities has value. That any people, at once distinct and coherent enough to form a state, should be held in subjection by an alien antipathetic government, has been becoming more and more a ground of sympathetic indignation; and, in virtue of this, at least one great state has been added to European councils. Nobody now complains of the result in this case, though far-sighted persons see the need to limit analogy by discrimination. We have to consider who are the stifled people and who the stiflers, before we can be sure of our ground. The only point in this connection on which Englishmen are agreed is, that England itself shall not be subject to foreign rule. The fiery resolve

to resist invasion, though with an improvised array of pitchforks, is felt to be virtuous, and to be worthy of a historic people. Why? Because there is a national life in our veins. Because there is something specifically English which we feel to be supremely worth striving for, worth dying for, rather than living to renounce it. Because we too have our share — perhaps a principal share — in that spirit of separateness which has not yet done its work in the education of mankind, which has created the varying genius of nations, and, like the Muses, is the offspring of memory.

Here, as everywhere else, the human task seems to be the discerning and adjustment of opposite claims. But the end can hardly be achieved by urging contradictory reproaches, and instead of labouring after discernment as a preliminary to intervention, letting our zeal burst forth according to a capricious selection, first determined accidentally, and afterward justified by personal predilection. Not only John Gilpin and his wife, or Edwin and Angelina, seem to be of opinion that their preference or dislike of Russians, Servians, or Greeks, consequent, perhaps, on hotel adventures, has something to do with the merits of the Eastern Question; even in a higher range of intellect and enthusiasm we find a distribution of sympathy or pity for sufferers of different blood or votaries of different religions, strangely unaccountable on any other ground than a fortuitous direction of study or trivial circumstances of travel. With some even admirable persons one is never quite sure of any particular being

included under a general term. A provincial physician, it is said, once ordering a lady patient not to eat salad, was asked pleadingly by the affectionate husband whether she might eat lettuce, or cresses, or radishes. The physician had too rashly believed in the comprehensiveness of the word "salad," just as we, if not enlightened by experience, might believe in the all-embracing breadth of "sympathy with the injured and oppressed." What mind can exhaust the grounds of exception which lie in each particular case? There is understood to be a peculiar odour from the negro body, and we know that some persons, too rationalistic to feel bound by the curse on Ham, used to hint very strongly that this odour determined the question on the side of negro slavery.

And this is the usual level of thinking in polite society concerning the Jews. Apart from theological purposes, it seems to be held surprising that anybody should take an interest in the history of a people whose literature has furnished all our devotional language; and if any reference is made to their past or future destinies, some hearer is sure to state, as a relevant fact which may assist our judgment, that she, for her part, is not fond of them, having known a Mr. Jacobson who was very unpleasant, or that he, for his part, thinks meanly of them as a race, though, on inquiry, you find that he is so little acquainted with their characteristics that he is astonished to learn how many persons whom he has blindly admired and applauded are Jews to the backbone. Again, men who consider themselves in the very van of modern advancement,

knowing history and the latest philosophies of history, indicate their contemptuous surprise that any one should entertain the destiny of the Jews as a worthy subject, by referring to Moloch, and their own agreement with the theory that the religion of Jehovah was merely a transformed Moloch-worship, while in the same breath they are glorifying "civilization" as a transformed tribal existence of which some lineaments are traceable in grim marriage customs of the native Australians. Are these erudite persons prepared to insist that the name "Father" should no longer have any sanctity for us because in their view of likelihood our Aryan ancestors were mere improvers on a state of things in which nobody knew his own father?

For less theoretic men, ambitious to be regarded as practical politicians, the value of the Hebrew race has been measured by their unfavourable opinion of a prime minister who is a Jew by lineage. But it is possible to form a very ugly opinion as to the scrupulousness of Walpole or of Chatham: and in any case I think Englishmen would refuse to accept the character and doings of those eighteenth-century statesmen as the standard of value for the English people and the part they have to play in the fortunes of mankind.

If we are to consider the future of the Jews at all, it seems reasonable to take, as a preliminary question, Are they destined to complete fusion with the peoples among whom they are dispersed, losing every remnant of a distinctive consciousness as Jews? or, Are there, in the breadth and intensity with which the feeling of

separateness, or what we may call the organized memory of a national consciousness, actually exists in the world-wide Jewish communities — the seven millions scattered from the east to west; and again, are there, in the political relations of the world, the conditions present or approaching for the restoration of a Jewish State planted on the old ground as a centre of national feeling, a source of dignifying protection, a special channel for special energies, which may contribute some added form of national genius, and an added voice in the councils of the world?

They are among us everywhere; it is useless to say we are not fond of them. Perhaps we are not fond of proletaries and their tendency to form Unions, but the world is not therefore to be rid of them. If we wish to free ourselves from the inconveniences that we have to complain of, whether in proletaries or in Jews, our best course is to encourage all means of improving these neighbours who elbow us in a thickening crowd, and of sending their incommodious energies into beneficent channels. Why are we so eager for the dignity of certain populations of whom, perhaps, we have never seen a single specimen, and of whose history, legend, or literature we have been contentedly ignorant for ages, while we sneer at the notion of a renovated national dignity for the Jews, whose ways of thinking and whose very verbal forms are on our lips in every prayer which we end with an Amen? Some of us consider this question dismissed when they have said the wealthiest Jews have no desire to forsake their European pal-

aces and go to live in Jerusalem. But in a return from exile, in the restoration of a people, the question is not whether certain rich men will choose to remain behind, but whether there will be found worthy men who will choose to lead the return. Plenty of prosperous Jews remained in Babylon when Ezra marshalled his band of forty thousand and began a new glorious epoch in the history of his race, making the preparation for that epoch in the history of the world which has been held glorious enough to be dated from forevermore. The hinge of possibility is simply the existence of an adequate community of feeling, as well as widespread need, in the Jewish race, and the hope that among its finer specimens there may arise some men of instruction and ardent public spirit, some new Ezras, modern Maccabees, who will know how to use all favouring outward conditions, how to triumph by heroic example over the indifference of their fellows and the scorn of their foes, and will steadfastly set their faces toward making their people once more one among the nations.

Formerly, Evangelical Orthodoxy was prone to dwell on the fulfilment of prophecy in the "restoration of the Jews." Such interpretation of the prophets is less in vogue now. The dominant mode is to insist on a Christianity that disowns its origin, that is not a substantial growth, having a genealogy, but is a vaporous reflex of modern notions. The Christ of Matthew had the heart of a Jew: "Go ye first to the lost sheep of the house of Israel." The Apostle of the Gentiles had the heart of a Jew:

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came." Modern apostles, extolling Christianity, are found using a different tone; they prefer the mediæval cry translated into modern phrase. But the mediæval cry, too, was in substance very ancient — more ancient than the days of Augustus. Pagans in successive ages said, "These people are unlike us, and refuse to be made like us; let us punish them." The Jews were steadfast in their separateness, and through that separateness Christianity was born. A modern book on Liberty has maintained that from the freedom of individual men to persist in idiosyncrasies the world may be enriched. Why should we not apply this argument to the idiosyncrasy of a nation, and pause in our haste to hoot it down? There is still a great function for the steadfastness of the Jew: not that he should shut out the utmost illumination which knowledge can throw on his national history, but that he should cherish the store of inheritance which that history has left him. Every Jew should be conscious that he is one of a multitude possessing common objects of piety, in the immortal achievements and immortal sorrows of ancestors who have transmitted to them a physical and mental type strong enough, eminent enough in faculties, pregnant enough with peculiar promise, to constitute a

new beneficent individuality among the nations, and, by confuting the traditions of scorn, nobly avenge the wrongs done to their fathers.

There is a sense in which the worthy child of a nation that has brought forth illustrious prophets, high and unique among the poets of the world, is bound by their visions.

Is bound?

Yes, for the effective bond of human action is feeling; and the worthy child of a people owning the triple name of Hebrew, Israelite, and Jew, feels his kinship with the glories and the sorrows, the degradation and the possible renovation, of his national family.

Will any one teach the nullification of this feeling, and call his doctrine a philosophy? He will teach a blinding superstitition, the superstition that a theory of human well-being can be constructed in disregard of the influences which have made us human.

THE END

The University Press, Cambridge, U. S. A.

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